

THE
Opening of
Heaven gates,

Or

The ready way to everlasting life.

Delivered in a most familiar Dialogue, between *Reason* and *Religion*, touching *Predestination*, Gods word and *Mans Free-will*, to the understanding of the weakest Capacities and confirming of the more strong.

The fourth edition.

By ARTHUR DENT, *Preacher*
of the word of GOD at South-
hoobery in Essex.

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Gates.

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Dent's Handmaid of Repen-
tance.

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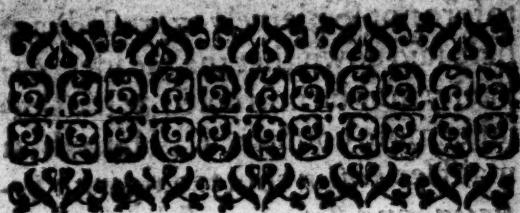
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John Peter Powell

2487 to 2492



P. M. D.



The Epistle to the Reader.



His Diuine Worke
(courteous Reader)
though the Author
left vnprinted, yet
it comming to his
hands that wisht a
continuance to the memory of the
famous Writer, and a comfort to
the soule of the desirous Reader, hee
thought good to bring it to the
Presse: and therather seeing that the
points herein handled (being in
themselues very difficult, and here-

The Epistle.

tofore not so plainly expressed) are here laid down that the meaner capacity may be instructed, & the skilfuller more confirmed. Here thou maist see *Reason* contending with *Religion*, and *Religion* resolving those doubts which to *Reason* seem dissoluable: here thou shalt know, though *Reason* tell thee, if God haue prædestinated his elect, yet *Religion* wil tell thee, except thou worke out thy saluation with feare and trembling, thou art none of Gods fore-chosen: If from hence *Reason* say vnto thee, thou hast absolute free-wil, yet *Religion* will tell thee that thy willing comes from God. In a word; heere Ignorance shal be taught by Truth, and *Atheisme* confuted by *Religion*.

Then (curteous Reader) peruse this worthy Worke (of the eminent Preacher Maister ARTHUR DENT) wherein thou shalt finde the readie Path-way to eternall life;
through

to the Reader.

through which if thou wilt sojourn
at the end thereof thou shalt finde
Heauen-gates set wide open to re-
ceiue thee, and troupes of Angels
ready to carry thee into *Abraham*
his bosome, where thou shalt
rest from thy labour, and
haue all teares wi-
ped from thy
eyes.



to the ...
... which it thou wilt ...
... the ...
... gates ...
... and ...
... ready to ...
10 EL 60 ...
...
...
...
eyes.





A fruitfull Dialouge be-
tweene Reason, and Religion,
*touching Gods Predestination, and
mans free-will, &c.*

Reason.



Ho made this world?

Relig. God of his alone
singular mercy, for the love
that hee bare vnto man-
kind.

Reason. Of what substance did God cre-
ate it?

Relig. Truly of nothing, but by his
only word.

Reas. And is it euerlasting, or shall it once
haue an ende?

Relig. The Scripture doth testifie, that
it shall bee destroyed with fire from hea-
uen, at such time as the Lord hath ap-
pointed, Whereouer wee are informed by

B.

com

The way to

common experience, that it is by nature
subiect to dissolution.

Reas. I pray you what are we to thinke
of God that wonderfull workmaister?

Reli. Wee ought stedfastly to belieue,
that hee is almighty, righteous in all
things, and eternall.

That of nature hee is indiuisible, and
yet consisting of threes distinct persons,
the Father, the Sonne, and the holy
Ghost. This God is called God of in-
comprehensible wisdom, according to
which he hath most wisely foreseene, and
appointed all things. He is vnchangea-
ble, alwaies one, neuer passionate: he is
the Lord of reuenge, the God of iudge-
ment, at whose breath the mountaines
doe shake: whose seat is the lofty Cheru-
bins, whose foote-stoole is the earth, he
is a iealous God, striking idolatozs, and
such as derogate from his honour, with
terrible plagues. Hee is a consuming
fire, the King of Kings, the onely Lord of
all worlds, the beginning, the end, and
yet without beginning, and euerlasting:
He is inuisible: though at one instant be-
holding all things, at whose beck the hea-
uens are obedient, the clouds do gather
them.

Euerlasting life.

3

themselves together, and the earth doth
quiver and tremble: this God rebuketh
the winds, calmeth the Seas, limiteth to
euery star his influence, course and name:
this God formeth light and darknes, sen-
deth and calleth backe lightnings, thun-
ders, tempests, fearful commets, blasing
farres, and all other wonderfull impres-
sions of the ayre; This is the God, that
holdeth the huge earth in his hand, hang-
ing like a globe in the midst of the world,
that fouldeth the heauens like a scrowle,
that sendeth the seasonable spring-time,
summer, and haruest, frost, cold, hunger,
famine and pestilence: he it is that by a
certaine infused fertility, causeth trees,
herbes, flowers, and euery little grasse to
sprout and spring, to the behalfe of all li-
uing creatures. So that neither birdes of
the aire, beasts of the field, nor the silly
wormes of the earth do want sustenance:
this is that prouident God, that contain-
eth the swelling Sea within her bankes,
that ordereth that maruelous enterchange
of flowing & ebbing waters, that feedeth
the Whales, & euery living thing dwel-
ling in y^e deeps: this is that searcher of se-
crets: whom no place doth exclude whose

presence, no action, word, nor thought can escape. This is the good God, that created man according to his owne likeness, made him Lord of the earth; And when he had plaid the rebel against him, that recomforted him being throwne out of Paradise with the promise of the seed of the woman; this God is hee that sent his people Israell remedy, whē they were in thraldome, in the land of Egypt, that parted the red-sea, and drowned their enemies, that did safe conduct them in the wilderness, that rained downe Manna, that defended Dauid from the force of Saule, that foiled the Giant, that saued Ionas in the bottome of the sea, that deliuered Daniel out of the Lions den, Ieremie out of the dungeon, the three children out of the hot consuming Ouen: Hee is that God that sent his welbeloued Sonne, to abide the death, to redēme man-kinde from the bondage of sinne, and from the lawes of Sathan: Finally, this is that God, by whose power all things were made, and by whose only prouidence euery thing is effectually moued, ordered & brought to passe,

Reas. All pray se therefore be vnto this
 God

Euerlasting Life.

5

God most mighty, most righteous, and holy, that on this tender wise hath loued vs vnworthy wretches, deseruing nothing but the rigor of his Iustice. Now I pray you declare what was the cause that moued God to create man, & to set him in the world?

Relig. That he should serue him, and glorifie him.

Rea. Which is the way to serue God, and to glorifie him aright?

Reli. To acknowledge him as he hath appoynted by his word.

Rom I.

Rea. Which call you the word of God?

16.

Reli. The same which the Patriarchs, Prophets, and Apostles receiued by the holy Ghost, and committed to writing, which wee call at this day by the name of the old and new Testament.

Ephe. 2.

Rea. How should a man know, that those monuments left by the Patriarkes, Prophets, and Apostles, came from God: or that they did euer leaue behind them any such writings, as wee tearme the old and new Testament.

20.

Rel. As touching the authority thereof, although the orderly dispositio of the wisdom of God, the doctrine it selfe, sauoyng

nothing of earthlinesse, the godly agreement of all parts together among themselves, the maiesty of God shining forth in that homelinesse of speech, the laying together of the fore-sayings of the Prophets, and the successors of the same, and many other such arguments, may compel the wicked ones to confesse, that God is the onely authoꝛ of the Scripture; yet certainly by none other meane, then by the secret testimony of the holy Ghost, are our hearts truly perswaded, that it is y^e word of God, for saith the Apostle, That which we preach is the word of faith: and in another place, The whole Scripture (saith he) is giuen by the inspiration of God.

Rom. 10. 8

Reas. But what doe you say to those fellows that account the scripture a deuised or positiue law, made for ciuil gouernment onely, and authorised by Antiquity, as if it were the diuine word of God, least man not being restrained of the headinesse of his owne affections by some other terrour then that of corporall punishment, should not yeld himselfe vnto necessary order?

Atheist.

Rel. For my part, I haue little to say to those Monsters, neither by the grace of God, in any society, will I haue to doe with

with them, but my prayer shal be that the Lord will sodainly turne their hearts, or in his good time, pay them their iust deserts. Truly of this sort of men, I thank God, in all my daies, (although I haue heard of many) did I neuer knowe moze then thre, which if it had pleased the Lord, were too many by two & one: these Three brothers, thre were naturall brethren, men maruelous politike in sundry sciences, and worldly wise, but loe the iudgments of God: the two younger were hanged, not many yeares since, iustly condemned for high treason, and the thirde being the elder brother, was taken in adultery, and with a knife stabbed in, and slain by the hands of his owne wife: and so farre as I vnderstand, there is not one of the name left aliue. The foole (saith the Prophet) doth Psa. 14. 1 say in his heart ther is no God, & doubtles they which with their tongues do profane his word, deny not the same thing, or at least that which is as euill, for besides, that betweens God and his word there is Ioh. 1. 1. alwaies a mutuall relation, so as the one is not without the other, wee find in the Scriptures, that God is the word: and for all those that are departed this life, in that

mind I leaue them to God (though without repentance, we say they could not be saued,) And as for those that be yet liuing I looke for nothing more assuredly, then to heare tell of their ruine, and so likewise I leaue them.

Papists.

Reas. There is yet another sort, which doe not so broadly blaspheme God, as those incredulous wretches of whom we haue spoken: But they affirme, yea, and that very boldly, that through the diuersity of translations the Scriptures are falsified in such wise that no certainty is left for belief to rest vpon; this thing although with the grane and learned sort may happily not goe for payment, because they are able to iudge betwixt euery translation & his originall: yet are the meane sort shrewdly handled with that suggestion; for thus stretch they out that obiection.

An obiection

The Scriptures (say they) were deliuered by the Patriarches, Prophets & Apostles, set downe in the Hebrew, and Greeke tongues, afterwards translated after diuers fashions by men: yea such men as were either ignorant of the truth, or partiall in their own conceits, for doth not the disagreeemēt of our English translations beare
witness

Everlasting life.

9

witnesse, and make the case plain enough.

Reli. I know these wranglers some-
what too well, and doe perceiue the will-
nesse, not of them (as I weene) but of Sa- Trin ob-
tan: These men, because they can no lon- jection.
ger with their Hope-holy righteouſnes
sit in the consciences of the godly, and
cause them to imbrace that whordome of
the Sea of Rome, would yet bee loth that
Satan should leese his interest, in those
that may be swaped, by any swing of rea-
son, to incline to the part, if those good
men would be so good, as to shew forth
our errors, they should both be heard and
thanked. Answer,
I remember well that I haue
often heard this obiection, but who were
the obiectors: truly a few silly men either
papists, or newters, of some little iudge-
ment more then horses, at whom the
wise doe laugh, and the Godly hearted
spew. It is sufficient for our assurance,
that the Lord hath promised to bee such a
patron and protector of his word, That it
shal not perish, when heauen & earth shal
be brought to naught; & that he wil haue Mar. 24.
no title added to it or diminished from it. 35.
Therefore let vs giue them ouer, and har-
ken to our Saviour Christ, promising
that

Apo. 22. that. Whosoever belieueth shal be saued,
 18. 19 is blessed, shall be pardoned of al his sins,
 Mat. 16. & haue life euerlasting. And contrariwise
 16. threatening, that whosoever belieueth not
 Io. 20. 29 shall neuer be saued, but abide the euer-
 Act. 16. 31 lasting curse of God,
 Ro. 10. 13
 Ioh. 3. 36
 God.

Reas. Well, let thus much suffice concerning the word of God. Now I pray you let vs returne to speake of God somewhat more: you say that the nature or essence that is common in the God-head among the persons of the Father, the Son, and holy Ghost is one single substance, vnable to be seuered?

Reli. So I say indeed, for otherwise should it come to passe that so many persons as there be, so many Gods should there bee severally denided: therefore these three persons united together, in nature, are neuer seperated, but distinguished, so as the father, is the father only, the Sonne the Son onely, and the holy Ghost the holy Ghost onely.

Reas. As these three persons are but one God in god-head, so are they likewise of one euerlastingness: or eterniny: and of one equality without degree?

Reli. Yea truly, saue that in order, the
 Father

Father is the first, being of none, but himselfe alone: the Sonne is second begotten of the Father: the holy Ghost is the third, by an unspeakable manner proceeding of them both.

Reas. Surely, so far as I can perceiue, this mystery is most wonderfull, and vnpossible to be conceiued by man.

Reli. Therefore full wisely hath hee taught vs to belieue, and reuerence the secrets of God, that saith, *Fides non habet meritum, & ratio habet experimentum.*

Rea. Besides these, what other things are we to consider chiefly in God?

Exo. 20. 5

Reli. That he is exceeding iust in punishing the disobedient, and wicked, and that he is exceeding mercifull to the godly, and such as loue him, for it is written, That vnto such the Lord is mercifull & gracious, slow to anger, abundant in goodnes and truth reseruing mercy for thousands, forgiueing iniquity and transgression.

Mercy and
iustice.

Exod. 3. 6

Rea. But it seemeth by this order of his mercy and iustice, that some thinges doe come to passe, which God willet not, otherwise should there neede no punishment, and therein I cannot perceiue how his omnipotency is not impeached?

Reli.

Reli. Doubtlesse he could not be God, if any thing should happen, that he would not haue come to passe, whereof the Apostle was full wary in this saying, God
 Eph. 1. 3. 8. bringeth all things to passe according to the counsell of his owne will.

Rea. Yet can I not perceiue, how his Iustice and mercy doe agree rogether.

Reli. These two are reconciled, and well made manifest, in his sonne. For after our first parent Adam, by the eternall decreement, had cast himselfe, and all his progeny, into the defilement of sinne, God did raise him vp againe in this second Adam, euen Iesus Christ, for which cause he is called, the Lambe slaine from the beginning of the world.

Rea. What meane you by that word sinne?

Reli. I call any thing sinne, that in
 Mat. 5. 18. thought, word, or deed, is committed contrary to the law and will of God.

Reas. And may a man say without sin, that sinne is willed by God?

Reli. Surely God ought not to be called the author of sinne; for how can iniquity issue from that fountaine, where nothing is, saue onely the cleare water
 of

eueralting life.

13

of righteoulnes : notwithstanding , so farre am I from holding him a sinner , that reuerently doth ascribe all thinges to the prouidence of G D D , that I accompt him rather an ignorant and blasphemous sinner that suppleth any thing to happen by fortune, or chance , as if God were ignorant or carelesse thereof,

Rea. Heere I perceiue the nayle is driuen to the head , therefore you had need go discretely to worke, least God be disabled in any thing, that is due to his omnipotency, or that more be attributed to his power, the agreeth with his iustice. Verily this is the thing, wherein I haue not onely long time longed to be instructed, but also beene greatly troubled in minde about the same: I pray you therefore what is the prouidence of God ?

Religi. By this word Prouidence, is meant the incomprehensible foreknowledge, and wisdom , whereby from the farthest end of eternity , God did behold, appoint, and prouide, when, where, and wherefore , all thinges in Heauen and earth should be: as also his vmeasurable, and omnipotent power, by which he hath brought, bringeth, and will bring, all the

A meane
to be obserued.

Prouidence
what it is.

the same things, in thier seasons effectually, to passe, according to his owne will and purpose.

Rea. But sith the Lord is righteous, and so farre off from willing sinne, that on the contrary part, he doth not onely forbid it, but also most grieuously punish it, how cā we say that sinne doth attend vpon the ordinances of God?

Neither
rasha nor
timorous.

Reli. Certainly my very soule doth feare, least by ouer much boldnesse, I should violate, or seeme to neglect that rule of reuerence, that in Gods behalfe, is to be obserued: On the other side I would be loath, that by too much cowardize, I should dishonour the truth: therefore as there want not testimonies of scripture to warrant this doctrine, so I think it not vnnext, that herein I follow that generall sentence of the Apostle, whereof we haue already spoken, namely that God bringeth all thinges to passe according to the councell of his owne will, and least I may seeme to giue too much liberty to my owne interpretation, I will also incline to the doctrine of Saint Augustine who saith to the very same effect, The will of God is the chiefe and principall

Ephe. 1. 11

all cause of all manner of actions & motions whatsoever, for there is nothing that proceedeth not from that vnsearchable wisdome and wil of his. Of these two wee gather, that if the will of God be the principall, and originall cause of all things, that is to say, of all actions and motions:

Either that sinne doth come to passe according to that soueraigne will of his, or else that sinne is nothing at all: that is to say neither action nor motion, which absurdity by no meanes can bee granted: Aug. de trinitate lib 3.
All things are done by the will of God.

wherefore vnder these two banners, though the first may animate a right cowardly souldier, I dare now more boldly shew thee a reason of mine owne, & this it is: By Angels and men did sinne take possession of this world, as appeareth rightly, in the declining of our first parents, Adam and Eue. But neither Angels nor Men were ever seperated from the government and subiection of their Lord and maker. Ergo Sinne doth possesse the world, by the ordinance, that is to say, the will and appointment of G O D: Argument
This thing is witnessed by the Apostle, who saith, that, No man shall resist the will of God. Rom. 6.
Moreouer behold saith the

Lord

Lord I haue created the Smith that bloweth the coales in the fire, and him that bringeth forth an instrumēt for his work.

Esay. 56.4 I, I say, haue created the destroyer to destroy. Many such testimonies may be recited out of the word of God; But because the wicked will here take the bit in their teeth (accounting God the author of sinne) and runne on headlong after their owne appetite, to all kinde of mischiefe, as though it were not merely vnlawfull: we must befoze we goe any further, seeke to abatte their courage, and take away that buckler, where vnder they will shield and defend their pretended innocency; Therefore, although by that almighty eye of God, nothing doth passe in the whole world vnseene; and therefore not vnwilled: yet cannot God be called the Author of euill, for saith the

A restraint
is the wicked.

Rom. 9

Apostle, There is no vnrighteousnes with God.

But the corruption of the minde of the first man (saith Maister Calvin) by which we are become sinners, came partly by the procurement of Sathan, partly by the frailty of nature, which nature man did defile, by his owne voluntary and wilfull

Man not
to be excu-
sed.

will fall from whence wee perceiue,
 (respecting the meane and second cau-
 ses) that mankinde doth perish thorough
 his owne default; And in as much as no
 man sinneth vnwillingly, but of his owne
 accord: for the most part, no man is vn- Man not
 iustly punished by the hand of GOD, for to be excu-
 why: that is the onely cause of sinne, that sed,
 doth exclude all other causes besides it
 selfe: but God excludeth no mans will in
 his owne actions: Ergo, God is not the
 onely cause of sinne. If any man will ob- Argument
 iect, that man is not the cause of his own Obiection
 euill, in as much as God the soueraigne
 cause of causes doth prescribe the euent,
 and direct euery action to the appointed
 end. I answer out of the Maior of my for-
 mer argument: that is the onely cause of
 sinne, which excludeth all causes besides Answer.
 it selfe.

But man in the wicked actions of I-
 dolatry, Murther, Adultery, Theft, and
 such other neglecteth the commande-
 ment of God and so farre forth as in him
 lieth, excludeth all causes, saue his
 owne wicked lust onely, Ergo: Man in
 that respect, is the onely cause of sinne
 and iustly deserveth the wrath and cor-
 rection

rection of God, as witnesseth the prophet saying, thy destruction O Israel cometh of thy selfe.

Osce. 13

Angels & men.

Rea. I haue heard thee say ere now that Angels and men were created according to Gods owne likenes, that is, of a sound and vpright disposition and will: which thing truly is very conuenient in the eye of reason, for if they had beene ordained euill by nature, or to that end that they should decline from that estate by the wil of God, it should argue God to bee vnrighteous, at least in respect of that purpose of his.

Absurdities.

Reli. Nay it is rather an incoueni-
ence many waies which thou utterest,
except the will of God were not worthy
to be the rule of righteousness; but see
what other absurdities doe arise out of
this suggestion of thine, as this: God
created Angels & men in al points sound
not pretending that they should degene-
rate, neuerthelesse they are become euill
and haue peruerterd that estate of integri-
ty, Ergo they haue broken the will of God
and conueyed themselves out of his or-
dinance: as who should say they are ther-
fore exempted from all subiection of their
maker

maker; because they haue beene sub-
bozne against him. Again, all men at this
day are corrupte and euill. Ergo, all men
that are now living, are without the
compasse of the ordinance of G D D.
These and many other such absurdities,
doe follow necessarily of thine obiection.

Essentiall
estate.

Reas. Nay sir, herein as I take it you
haue deceiued your selfe, with pausible
surmises: for if the essentiall estate of man
be considered apart, from his faulty qua-
lity, not onely *Adam* in the time of inte-
grity was the subiect of God, but after his
fal also, & in this case may the consequent
proue, that the whole rout, or sort of wic-
ked men are comprehended within the
ordinance of God? Neuerthelesse the cor-
ruption of nature and all the euill actions
of men may simply be transferred, to the
will and malice of Satan, and the frailty
of the workers.

Corruption.

Reli. Truly I must needs confesse,
that this shift proceedeth not altogether,
from simplicity: Notwithstanding if we
bend our affection simply to accept of the
same, we shal fal very fondly to consert, to

Blasphemy
of the Ma-
niches.

the blasphemous Maniches, which do oppose Satan against God, for yet againe . how shall God be omnipotent , if any o- ther successe of thinges fall out , then as doth best agree with his good pleasure : nay then how shall wee not take the holy Ghost napping with infinite leasings, which saith , there is no euill in the City which the Lord hath not done. Againe .

Amos. 3. 6
Lament. 1.
Ier 3. 38.

out of the mouth of the Lord proceedeth good and euill : hee hath made all things for his owne sake , ye euen the wicked , for an euill day, &c. Notwithstanding if we alude to that will of God , which hee hath reuealed vnto vs according to which he is truly said to be God, that can in no wise will sin, but he shall forthwith be vn- righteous, so far am I from not consen- ting thereunto, that on the contrary part I yeeld the whole assent of my soule. But

Pro. 6. 4

Two
thinges to
be obser-
ued.

that wee may discourse of this matter more familiarly, wee are especially to ob- serue two thinges : the first whereof is this : how, or in what sort sin entred in- to the heart of man : the second, of what effect or power sin is against God , these two shall make it manifest enough , that Satan neuer hitherto did, neither shall at any

any time, hereafter, ruffle out his part, either in this world, or elsewhere, without his paffent, or commission from the Lord: as touching the first of these wee agree according to the Scriptures that Adam, in his estate of innocency in all & instrumentall parts of his body, had a proportionable resemblance, aswell in soule as minde to the Image of God (I meane not in person, but in holinesse) so that hee stood at that time in such high and heavenly perfection that no title could be added for his greater integrity: how be it wee are well assured, that God neuer did beautifie him with the ornament of constancy, whereby hee might haue obtained ablenesse, and power to stand out in that estate. Now therefore is it manifest, that sinne, beginning at the same vnconstancy, to insinuate among the good parts of Adam tooke not euen there his very originall as a thing hapning, or coming by chance, for this onely reason, that God would not furnish him (as in truth there was no law to bind him) with constancy, aswell as with all other notable endowments as in whom he had fore-ordained, that the high estate should be tickle, & but

The first.

Note wel.

Act. 4. 27
28

Eph. I. 4

changeable good. For how was it possible that any thing should intrude it selfe into the worke of God, whereof he was not onely most wary and heedfull, but of power also to intercept any thinge that might offend him: for this cause doubtlesse it is said. That the people of Israel, & the Gentiles did gather themselves together, against our Lord and Saviour Iesus Christ, to do whatsoeuer the hand & counsel of God had appointed to be done from euerlasting, in whom (saith the Apostle) we were predestinate before the foundations of the world. Finally we find that before the instant of mans creation, much more then before he fel away from righteousness, God hath planted in the garden, a tree of the knowledge of good and euil. In this truely can we perceiue none other appearance of truth, but that Gods vnhangeable purpose would haue him to tast thereof, although he were forbidden: for why? had not this thing bin prescribed by the decreement of God, why made he that tree of nature by it selfe contrary to all the rest: why made he any difference of good and euil at all: who without doubt could haue made as easily the things y he would

would', as he can easily dos the thinges that be done. Why made he any of the instruments whereby man was changed, namely, Satan, and the Serpent: lo thou dost perceiue (I hope) daylight at this little wicket.

The second.

As touching the second thing herein to be obserued, namely, of what power or efficacy sinne is against God, I say that albeit many fond and vntoward witted men, haue maintained in time past two originall beginnings of thinges, ascribing to good thinges, G O D for the author, and to the euill thinges the diuell, whom with his euill thinges, they diuelishly deemed more eternall, then God & good thinges, and that, Waugre the might of God, the diuell plaied all his vngratious pageants: yet considering, that euery man but meanelly instructed in the schole of reason, is ready to spewe at this blasphemy, I hope a few testimonies, from among many, may serue to suffice the godly: wee read therefore in the history of that righteous man Iob, that Satan could not once touch his person, Iob. 1. 17 goods, nor cattle, before such time, as the L O R D had giuen him leaue.

Likewise, the Diuels besought our Sa-
 uiour Jesus Christ saying: If thou cast vs
 out, suffer vs to go into the heard of swine
 Mar. 8. 31. Ho: euer if we should hunt out by curi-
 ous speculation, the creation of Angells,
 the cause manner, time and place of their
 fall (which little pertaineth to edification
 but rather to feede their itching and fan-
 tastick eares, that cannot content them-
 selues, with the simplicity of faith) wee
 should find that Sathan in his first estate,
 Note wel. was the creature of God, and therefore
 can haue but a power subiect in the execu-
 tion of such wickednes, as he executeth.

Meane
 Cause.

Rea. Be it as thou hast said, for it accor-
 deth well with reason: But let vs come
 backe to the second instrument or maine
 cause of *Adams* fall, namely the serpent,
 because I would gladly vnderstand, whe-
 ther hee serued Satan as an instrument in
 that enterprize, or whether of his owne
 mallice, he did help to delade the woman,
 knowing before hand the lamentable e-
 uent of transgression.

Reli. Cruelly albeit the Serpent was
 most subtil of beasts, befoze such time
 as the gift was taken from him for his
 fault, and in that respect like enough to

maligne the estate of man, if he were capable thereof; yet do I perceiue no reason, that he should haue any insight at all, into the calamity of transgression: For yet y^e he might any way be incensed by malicious pretence to bring mankind into Apostacy: But this doth offer it selfe more meetly to mine opinion, that Satan, (as saith M. Calvin in his exposition, vppon that part of Scripture) hauing then had no familiarity or communication with man, standing then in need of an instrument, did chosse out the subtil serpent, because he was the aptest, or most active for such an exploit, into whom for the better finishing thereof he conueyed himselfe, and so gat access more fitly to the woman.

The Serpent

Rea. Well then, as for thine arguments of Gods diuine prouidence, truly I must needs confess, that I find them in some respect so plausible, and matching with reason, that thou dost almost compell me to yeeld vnto thee: yet for as much as God is thereby brought in suspicion of euil I draw back and dare not frankly yeeld any consent: Therefore may it not be said that God doth appropriate al things which haue any instinct of nature, besides man to his own direction

Objections against prouidence,

direction, & turne man ouer to his peculiar choise of well or ill doing, hauing reason and the word of God, as Lanterns to guide him aright.

Note well

Rel. Merily, neither can I perceiue any reason that should moue the Lord to giue the law out of his owne hand, considering he was not ignorant how apt man was to abuse himselfe, and to incline to the euill part; Except God werc well pleased, that man should run headlong into that laborinth of mischiefe, into which wee all are fallen, through his default: and then cometh all to one reckoning, for his will is also there. Notwithstanding; I wot well there be certaine Freewilling Baptists, Anabaptists, Pelagians, Celestines, and others, which do stoutly maintain, that man in his naturall power hath that validity to climbe into the heauens: But our Saviour Iesus Christ, reproveth all such, saying, No man can com to me, except the father that sent me draw him. Again you haue not chosen me (saith he) but I haue chosen you and ordained you, that ye go and bring forth fruit. To which meritingers

Io. 6. 44.

Iob. 15. 16

mangers, the Prophet saith: Their owne arme did not saue them, but the right hand of the Lord, and the light of his countenance, because hee did fauour them. Likewise, saith the Apostle: What hast thou that thou hast not receiued, if thou hast receiued it, why dost thou reioyce: as though thou hadst not receiued it? Moreover, the steps of a man, saith Salomon, are ruled by the Lord, the way of a man is not in himselfe, the Lord hath mercy on whom he will haue mercy, and hardeneth whom he will harden, it is not in the willer, nor in the runner, but in God that sheweth mercy: yee are saued by grace through faith, and not of your selues, it is the giift of God; we are not of our selues able to think any thing as of our selues. Notwithstanding all these, I say, and almost infinite numbers of such like, doe these deuout men, as though it were a for the onely defence or safety of a Christian com mon weale: violently and with whole thousands of bloudy combates and chalenges, like foolish bold champions, maintaine the quarrell of mans free will and power.

And why: forsooth because they would
in

Psa. 44. 3

1. Co. 4. 6

Pr. 20. 24

Ier. 10. 23

Rom. 9. 18

Ver. 16

Ephe. 2. 8

1 Cor. 3. 5

in no wise intangle God, or bring him in
 within the lists or compasse of euill, this
 deuotion of theirs, will not suffer them,
 to entertaine such testimonies of Scrip-
 ture, as doe make mention of Gods pre-
 destination and prouidence, wherein they
 shew themselues more nice, or would
 bee accounted more holy, then the Holy
 Ghost himselfe: well let it bee that all
 their stirres and braules doe issue forth
 of that fountaine of zeale, and not from
 the slaughter house of infidelity, and Pa-
 ganisme, yet saith the Apostle: All this
 zeale is blindness and damnable, as not
 beeing seasoned with the Salt of know-
 ledge: woe be to him (saith the Prophet)
 that forsakes God, to make flesh his right
 arme: **Re. 16. 2.** We heare me not, saith our Sauior
Iob. 8. 17. Christ because ye are not of God: Here-
 of it commeth, that the Lord doth com-
 plane by the mouth of the Prophet say-
 ing, I haue nourished & brought vp chil-
 dren, but they haue rebelled against mee,
Ec. 12. 31. the Oxe knoweth his owner, and the Ass
 his maisters Cribbe, but Israell hath not
 knowne my wayes.

But that we may the better bethinke
 vs, and not so negligently passe ouer that
 pure

pure and vnspotted, Romane Catho-
 lique zeale, it is necessary that wee call
 backe the nature of mankinde to her first
 creation. And then if it be demanded,
 whether free-will were in mans nature at
 his first creation: I answer (and yet not
 I, but the word of God) ther was so, for I
 make no doubt, if free-will be in God, then
 was there also free-will in man; who in
 that estate was the liuely likelnesse, and
 Image of God: but if it be demanded
 whether in that nature, were any free-
 will, to deliberate on the euill part I de-
 ny it: for how could Adam debate vpon
 the thing, that yet was not entred into the
 world, especially, seeing with the whole
 assent of his mind and body he was dispo-
 sed to obey the commandement of God:
 Furthermore, behold I pray you the gal-
 lant zeale of these godly men: which will
 in no wise suffer the Scriptures, according
 to the wisdome of God, to transfer all the
 actions of men to the foreknowledge of
 God, and yet they themselves will not on-
 ly not cease with most hateful blasphemy,
 to proue him an outward consentor to all
 vnglaciousnesse, but also more blasphe-
 mously goe about to attaine the very na-
 ture

No free-
 will in
 mans first
 nature ynto
 euill,

The pa-
 pists zeale

ture of God, of so much abomination, & wickednes, as by that general propagation, is descended from Adam into his progeny, here haue I need to bestur me apasse, for if I handle not y^e matter right nimbley, this bold challeng, shal quickly bring moze fitts about mine eares, then mine owne; but tis no mater, I fear not the quarrel, & therefore must I now make good, though I seeme to stand in briers vp to y^e chin, or else cry creak, like a dastard cravin, for I know defendāts moze then too many, y^e are ready to snatch vp y^e gloue before it com at y^e ground: let vs yet again return to Adam, & with one or two blows this fray shal be ended. This man y^e Lord said was created according to his own liknes whō y^e papists doe affirme, to haue receiued free will to those euil, by the prerogative of his first estate: but God therin is standezed, and that innocency of Adam belied, for yet again I say, euil was not then in the world; & therefore I perceiue not, how God did set before him fire and water, & commit the acceptance of either to his choise; but I find y^e he said vnto him, thou shalt not tast of y^e tree, if thou dost, thou shalt dy the death go to then; the will of God was alwaies righteous

God standezed.

Gen: 3

righteous, euen so was Adams freeness,
freely righteous, according to the righte-
ousnes of God: saue y it was changeable;
but if the defeddant wil not for shame say,
y sinfull appetite is righteousness, either
let him confesse that Adam had the same
appetite, that did cary him frō his pure e-
state som where else, then immediatly frō
the hand of God by creatiō: or else, let him
conclude against God, that y uncleannes
of Adam, came frō an uncleane workmai-
ster: or at the least that Adam was neuer y
image of the righteous God, and so conse-
quently proue God a lyer, in that he did so
call him. If all this be to no purpose, I de-
sire to be resolued, how the papist hath not
done open wrong to God, and wherin my
assertiō is false, they say (perhaps y which
they should not) that onely the nature of
God, I mean his righteousness, according
to which he created Adam hath some re-
spect of euill, as also that there proceeded
frō the hand of God a substance corrupted
naturally inclinable to iniquity, but more-
ouer, & most vntuly, y God by a pliable
indifferency & luke warme affection, hath
giuen his outward consent to all the wic-
kednes of the world, if this were true then
shall

Note.

shall we neuer haue needed Iesus Christ to pay our debt, for no remission needeth if a commission be once granted: but the word, or commandment of God, doth re-
fraine vs of all manner of euill, therefore
may we stedfastly belieue, that God ne-
uer gaue man free-will to commit euill.

Now sir, let the indifferent giue sen-
tence whether these men haue committed
high treason against God, or I haue ri-
ted them to answer for themselves, by
iust accusation: if it be found, that I haue
done them iniury, I will not faile to seeke
some way to make them so large amendes
as my fault shall be adiudged to require,
and so to appease their charitable anger:
if they be found to haue retained no more
modesty or defence, for the righteousness
of God then his own word, let their zeale
(a Gods name) be condemned as foolish,
and that I may vse the words of the Apo-
stle, without knowleidge: and they at last
leau off their free-will and meritorious
righteousnes, and reuerently giue place to
the word of God which is not ashamed
thus boldly to plead in the behalfe of his
omnipotency and prouidence in ruling,
and disposing the actions of all thinges.

The

zeale must
be ordered
by the
word.

Rom. 10.2

euerlasting life.

33

The Lord did harden the heart of *Pharaoh*. He sent an euill spirit to vex *Saul*. He hath appointed euill, and put a spirit of lying into the mouth of the Prophets. He causeth man to depart from his feare. He hath sent strong delusion, that lies might be believed: He raiseth vp the euill in the houses of his own seruants. He doth make peace and create euil; He giueth vp into a reprobate mind: He doth all the euill that is in the Citty. He deceiueth the Prophets which bee deceiued, stretcheth forth his hand vpon those Prophets, that himselve hath deceiued, and destroyeth them from amidst his people, and yet is alwaies all holy and righteous.

Exo. 9. 22

1. Sam. 16

14.

1 King. 22

23.

Eli. 62. 17

to the 2. 11

Esay. 45. 7

Rom. 1. 28

Exe. 14. 9

Well, notwithstanding these, and whole thousands of such like, which crush in pieces the free will of man and most strongly vnderprop the ordinance of God, yet may I not thinke thus to packe vp my pipes and bee trudging, least I seeme to triumph before the victory, and to boast of a blast, that shaketh no corne. Therefore, hauing settled my selfe once againe to my defence, at length there alighteth this perilous stroake: What sirrah, saith master Aduersary, if you
D will

Objection

will so malapertly, anouch that Adam had no free will, it shall come to passe that in that action of falling, he had no will at all and so consequently that God did vse some actuall constraint: which being granted, how (I pray you) could God punish him, or his posterity, as being delected in the same fall: Forsooth, I answer; that after such time as Adam had giuen eare to Sathan, his heart began to swell, and were so bigge with concupiscence that hee would needes strike saile to his owne misfortune: yea see now I goe about nothing lesse then to robbe, and dispoile ADAM of a will, that was free vnto euill.

Answer.

But my purpose is that Sathan be accounted the mediate Author thereof: For surely it can in no wise be a kinne to that will which was giuen him of God, except it were possible for God to haue a sinfull will also, to whose likenesse he was framed, as we haue already proued.

Men's free-will, is only free vnto euill.

Now I say moreouer that as the will of Adam before his fall was free vnto righteousness, and to the seruice of God, euen so after hee had giuen his consent vnto Sathan, that his will, and consequently

Euerlasting life. 35

sequently, the will of his Offspring,
was alwaies free vnto euill, and the ser-
uice of sinne, not able of it selfe, with-
out the grace of God, once to rise vppe to
behold the bewty of righteousness, nor to
thinke a good thought; for it is written,
After yee were the seruants of sinne, yee
were free from righteousness: all are gone
out of the way, they are all corrupt, there
is none good, no not one: the Lord saw
that the wickednesse of man was great in
earth, and al the imaginations of his heart
and thoughts were onely euill continu-
ally.

Ro. 6. 24.

Psal. 14. 3

Gen. 6. 5

Where if the heat of mine aduersa-
ries were so farre past, that they would
pause and breathe, I might take opportu-
nity to let fall this one feeble stroake.
If A D A M in his righteous estate, and
high perfection, had power to doe the
will of God, if he would; and yet did fal
thzough infirmity, how shall the Papist
(that of himselfe, hath not power to
thinke one good thought) fulfill the whole
Law, and deserue so bountiffully for
himselfe, and such of his friends, as wil
friendly consider his paines: Alas poore
soule, hee had more needs to stand hard to
his

The folly
of the Pa-
pists.

his tackling, and to ply his stumpes a pace, or else I feare mee hee will be taken tardie, with hippocrites and decei-ners of men.

Obiection.

Well all this while doe I heape hot coales vpon mine owne head, for hauing granted, that the first mans fall did spring out of that bosom of infirmity, now must I prepare my selfe to prepare this counterbuff, for, saith the aduersary, now are ye taken like a desperate Cockerel of your Father Manicheus owne brood. For how could infirmity destroy the lineaments and good parts of man, and get the goale against all that vprightnesse where-with God indued him.

Answer.

I answer, it is true indeed: Ergo, what an absurdity ariseth out of free-will: therfore if I had not transferred the whole interest of thinges ere now to the Diuine prouidence of God, yet shall this objection come too late.

Adams power.

Reas. By the proesse of this circumstance I perceiue that ADAM had once power to stand and obserue the commandement of God, if he would, but in that hee not onely would not, but also on the other side wilfully and like a rebel did cast
down e

downe himselfe, and his off-spring into base misfortune, from the top of felicity; surely it is most wonderfull to me: whereof there yet ariseth this question. Why would he not?

Reli. Doubtlesse I cannot aduertise thee of a more forceable cause then the ordinance of God: but if thou wilt, wee may yet speake more plainly.

Wherefore, it fared with Adam in that estate as now adayes it doth with many men, that will not haue great plenty of money in their coffers, because they cannot get it. So Adam would not continue in his integrity (for in truth hee fell willingly) because hee could not resist the ordinance of his God: but lest we may seeme to wander without our lists, let our Saniour Christ witnesse the truth in this case: Come yee blessed of my Father (saith hee) possesse the kingdome prepared for you before the foundation of the world; Againe, hee is called the Lambe slaine from the beginning of the world.

The cause why Adam fell.

Mar. 13. 3.

Apo. 18. 8

Wherefore let vs conclude, that if the Lambe were slaine from the beginning (whereof wee may not doubt, in as much

as the h. ghost hath spoken it) & the kingdom of heauē (the same kingdom I mean that we shall enjoy through Iesus Christ were prepared for the children of God before the foundations of the world, & the fall of man was prepared in like manner: for the one cannot be without the other.

Reas. Verily in this wonderfull secret also Reason doth verily faile me.

Reli. Answer thy selfe, it was not for naught that the Apostle himselfe having waied in this matter, whose insight was neither to be measured by reason, nor the art prospective, was forced to cast downe himselfe in this humilitie. O the deepe riches both of the wisdom & knowledge of God how vnsearchable are his iudgements, & his wayes past finding out? It shal be the part therfore of al the children of God, though they faile to comprehend & secrets of his vnsearchable wisdom, with the Apostle to beleue, wher humane wisdom ceaseth: and not to reiect the truth (which wee know by the scripture) because they are not able to descry it.

Gods secrets to be beleueed.

Re. Truly I have not much to say against thee, notwithstanding it seemeth yet that between Gods providence, & mans free-will,

wil the truth hangeth in doubtful ballance.

Rel. **W**el I grant it may seeme so vnto **Two no-**
 reason, I wil therefore shew the two rea- **table rea-**
 sons, that shall conclude the matter, when **sons.**
 God had set befoze him this wonderfull
 masse, out of which he formed heauen and
 earth, & all things that they both doe con-
 taine, we are to bethink vs whether he did
 behold man for whom he made the world,
 and were well aduised what euent should
 follow him: if he were not, where is then
 that foreknowledge appertaining to the
 wisdom of God, wherof the Apostle saith,
 The foundation of the Lord is sure & hath **2. Tim, 2**
 this scale the Lord knoweth who are his: **19.**
 And in another place coupling to the same
 foreknowledge, his own wil: whom, saith
 he, the Lord hath foreknowne, them also
 hath he predestinated that they might be
 like the image of his son: If vnto God we **Rom. 8.**
 grant this foreknowledge, which with- **29.**
 out doubt, without great wickednes, we
 cannot deny, because we should accuse
 him of ignorance, and so in effect allow
 him for no God at all, then is the conclu-
 sion both true and easie, that albeit the
 totall of mans demerites were in the
 almighty eye of his perceining that man

would apply himselfe to all kind of misde-
meanor, yet did he finde nothing that hee
did mislike, which he suffered to happen:
for he might haue stayed his hand in time
good enough as I suppose.

The second
reason.

Wisemen
of the
world.

My second reason cleaueth so fast to the
foze-knowledge of God, that they may
seeme kater Cousins and some what near-
er; Howbeit for as much as it will giue
great light in the matter, as also because
Reason may very well play her part ther-
in, we will not neglect the same: There-
foze this it is; Considering that the end
is the first intent of euey agent or doer,
so that wise men of this world, doe sel-
dome take such a thing in hand with-
out an especiall purpose what shall be-
come thereof, which notwithstanding in
respect of God are very blockes and all
their actions of vile regard: Wee are di-
ligently to obserue, whether the same
purpose, ought much more to be granted
to the God of all wisdom in that nota-
ble action of mans creation: if it bee
graunted (as graunted it must bee) in as
much as the Apostle doth warrant it,
say- ing, In whom wee were chosen when
wee were predestinate according to the
pur-

1 Tim. 19
Eph. 1. 4
Rom. 9, 1,
12.

purpose of him which worketh all things.
 I would faine learne of Sim Sophister,
 whether God hauing appointed our end
 sure and certaine, in his owne vnchan- Efficient
 geable purpose, had forgotten the effici- causes.
 ent causes of the same, or left them to the
 wilde hazard of the dice, or to the gentle
 curtesie of Lady fortune. If because we
 seeme to carry the head in our owne hand
 (which neuer the lesse are for the most
 part restrained of those thinges wee
 we would) he will say that God had no
 purpose, when yet wee were not what to
 doe with vs. What asse will not laugh, if
 he shal confesse, that that purpose is inuis-
 ible, seeing in all earthly causes the Lord
 worketh by meanes? who will not thinke
 him mad that shall exclude our thoughts,
 wordes and deedes, from working the
 ende of Gods foreknowledge and pur-
 pose:

Rea. But if God in this sort be the wor-
 ker of all things, it seemeth that all free-
 dome of mans-will is bereft, and truely
 this is euen as much as to deny man to be
 a reasonable creature.

Reli. Although I haue not detracted
 from the freedome of will, so much that Freedome
of will,
 thou

thou hast cause to gather that consequent
out of my words: yet for my better an-
swere to this obiection, I will use the
helpe of Saint Augustine, who saith. It is
vndoubted that wee will, when wee will,
and that we doe worke, when we worke
but to bee able to will, and to bee able to
worke? hee bringeth to passe in vs, of
whom it is said, God is he, that worketh
in vs, both to wil, and to doe: againe the
same Augustin, which of vs (saith he) dare
auouch that man-kind was viterly spoiled
of free-will by the sinne of the first man?
freedome perished indeed through sinne,
but it was that freedome wherewith man
was created in Paradise free to enioy full
righteousnesse, and immortality: for the
which the nature of man standeth in need
of grace, according as the Lord himselte
doth testifie, saying: if the Sonne do deli-
uer you then shal you be free indeed, free
I meane to liue well, and vprightly: for so
farre is it off, that freewill did perish alto-
gether in sinners, that by the same freewill,
men doe offend, especially they that take
pleasure in sin, and which being delighted
with sinne, do with pleasure greedily fol-
low their owne lusts: thus much S. August.

And

August. de
grat. & lib.
Arbit. cap.
16.

Augustine
against
Pelag. 2.
Ep. 1 book
Cap. 2.

And now to conclude, if by that freedome
of mans will which thou saist is bereft,
by the doctrine of prouidence, thou mean
that man doth not euill willingly, and
with a plaine consent and tractablenesse
vnto Satan the tempter, so farre am I
from bereauing him of that will, that I
affirme, his mind and will to be carried
to euill thinges most willingly, according
to the saying, after sinne, man is free from
righteousnesse: for the more certainty let
a man enter into himselfe, and consider
whether it be compulsion, that doth cause
him to sinne, or his owne voluntary will,
and I doubt not but he shall soon perceiue
the whole fault in his owne freewill: but
if by freenesse, thou meane neuer so little
an ablenesse of mans owne proper strength,
to performe neuer so little good or euill:
I willingly doe embrace thy obiection;
namely, that man hath no freedome at all,
vnder the warrant of all those places of
Scripture which I haue already cited to
that effect, and many other such: for who
knoweth not, that if the Lord himselfe,
by his onely magnificent power should
not continually support the world, that
we should anon bee made an hotchpotch,
and

Freedome
granted.

Prooffe.

Freedome
denyed.

and tumbled together into vtter confuſion: how then can we haue the face to ſay that we haue ability to do this good thing, or that bad thing, be it neuer ſo little, as of our owne proper ſtrength.

Another kind of freedom. On the other ſide, if thou meane the Baptiſts deliberating or chooſing free-will as beeing authoriſed by God to doe, or not to doe his owne commandement, who will not laugh at this folly: for how can there be free liberty giuen, and yet a ſharpe reſtraint: againe as wee haue already ſaid, thoſe free-willians ceaſe not to make the Lord of ſo groſſe and rude vnderſtanding, as if good and euill were all good in the eye of God: but how can that bragging be true, when the price of righteouſnes was ſaine to bee paid with the blood of Jeſus Chriſt: or how could he call for ſatiſfaction, when as by a certaine careleſnes he had conſented to euill, except hee were new-fangled according to the manner of men:

Note this well.

Laſt of all, if (I ſay) man were ſo much Lord of himſelfe, that hee had power to ſhape out his owne proper fortune, where is that purpoſe of God become, that wee ſpake of euen now: if God held that purpoſe,

pose, how can man dispose of himselfe,
for there cannot be a settled determinati-
on, and purpose in God of man, and yet
a peculier power in man to appoint his
owne end: if by any colour the purpose of
God might be denied, which cannot bee,
for as much as it is written of the child-
ren being not yet borne, which had done
neither good nor euill, the elder shal serue
the younger, that the purpose of God,
which is according to election might re-
maine sure; then would all these inconue-
niences following, fall out against God.

Inconue-
niences
following
free-will.

1. First and chiefly, that he is carelesse
of man, whom in such sort he hath given
by to himselfe.

2. Secondly, that God is vain, & idle:
for how can hee be otherwise, & without
any meditation, or request, hath done such
things as himselfe in no wise regardeth.

3. Thirdly, that the Scripture, bearing
witness of his tender love, and ielousie
ouer his people, is false.

4. Fourthly, that he neuer sent Jesus
Christ, to pay the ransom of our sinne.

5. Fifthly, that he made not man for
his glory, with that Angelicall difference
from insensible creatures to serue him,
but

but rather to obey his owne lust.

6. Sixtly that God doth communicate with some fellow parteners, as Sathan, fortune: or man, in the government of those creatures that be his owne.

7. Seauenthy, so farre as I can perceiue, we might from hence shew pretexts of authority that it is not vnlawfull for vs to liue carelesse of God altogether, for if God be carelesse of vs, by what means should he bind vs to so much duty and alegiance, as hee hath commanded by his own word; nay it should seeme that we might be carelesse of such a God as had in none other sort vouchsafed to prouide for our safety: but we know that all these are false, and therefore doe finde our selues most bound to serue our God in all thankfulness & dutifull obedience.

Workes
foreseent.

Now Sir, if Master Aduersary will cast about, and come vpon me with this double blow, according to his custome, and say, God foreknew indeede from euerlasting who were his, & according to the same foreknowledge, determined of man al after his desert should require; & that answerable to the proportion of his good or euill, God did foresee and purpose to shape out his rewards for him, like to
the

the Taylor, & for saving of cloath cutteth
 after the standing of his measure: I leane
 the Apostle to doe my message in his eare
 which otherwise may seeme to call him
 open lyer; Saying: The purpose of God *Rom. 9. 11*
 doth examine according to election not of
 workes, but of him that calleth, & againe *Rom. 12.*
 That election is of grace & not of workes.
 On the other side, the over-sitting of flat
 contraries doth require; that the repro-
 bates or of castes, should be reiected ac-
 cording to the iudgement of God, whom
 hee had prepared for his glory to destruc-
 tion: for so doth the Apostle witnes, be-
 sides this also, very reason doth instruct
 vs, that as often as the scripture maketh
 mention of the predestination of the cho-
 sen sort, so oft is the predestination of the *Ro. 9. 22.*
 reprobates confirmed: Now therefore to *There pro-*
 give free-will his packing penny, we may *bare p^re-*
 boldly say, & if free-will be, Gods provi- *destinued.*
 dence is not, if Gods providence is, let these
 testimonies suffice. He is with euery little *providence*
 bird that falleth on the ground, he feedeth *Ma. 10. 29*
 the Ravens & provideth for euery foule of *Ma. 6. 26.*
 the aire, he numbeth the haire of our head *Ma. 10. 40*
 & suffereth not one haire to perish with- *Lu. 21. 21*
 out his wil; he disposeth the lots: he telleth
 our daies, numbeth our months, & limi-
 teth

Iob. 14.5

Freewill
contended
by August

seth our bounds which we shal not passe
&c. To proue that freewill is not, I craue
none other witnesse then S. Augustine,
writing vpon the 2. Epistle of Pelagius,
chap. 10. I can see nothing (saith he) in the
whole scriptures giuen by God in coman-
dement to man, to prooue that man hath
free-wil, that may not be found either to
be giuen of Gods liberality, or required to
set forth the assistance of his grace.

Reas. What thinke you then of the per-
mission or sufferance of God, whereby he
is said to suffer sinnes.

Reli. If in sufferance, we obserue al-
waies this thing, that God worketh not
properly in the wicked; but doth leaue
them ouer to Satan, and their own lusts,
and yet reserve his providence, that hee
may not stand as an idle looker on, sure-
ly we ought not to reiect it, but if any
shall goe about to set Gods sufferance,
and his will at oddes, hee will loose his
labour and proue himselfe a foole. Here-
vpon saith M. Beza full well, in his booke
of questions and answers, if sufferance
be matched against willingnesse, first I
say it is false, & secondly vtterly against
reason.

M. Beza.

That

That it is fall is manifest by this, that if
 God suffer any thing to be done against
 his wil, then surely is he not God, that is
 to say, almighty: But if he be said to suf-
 fer a thing, as though he were rechelesse,
 how farre are wee from the opinion of
 Epicurus: It remaineth then, that looke
 what he suffereth to be done, hee suffer-
 reth it willingly: herewith doth Saint
 Augustine agree saying: If wee suffer such
 as are vnder our correction, to doe wic-
 kedly in our sight: Wee must needes be
 thought accessaries to their wickednesse,
 but God doth permit sinne to rangewith-
 out measure euen before his eies, wherein
 if he were not willing, surely hee would
 not suffer it in any wise, and yet is hee
 righteous notwithstanding: Now there-
 fore to stoppe the mouthes of cavilliers,
 which in no sence will away with this
 distinction of will and sufferance, but a
 non doe give sentence by a necessary con-
 sequent, that **GOD** is the authoz of
 sinne, let vs see whether the Apostle doth
 so conclude: what (saith he) If God wil-
 ling to shew his wrath, and to make his
 power knowne, did suffer with long pa-
 tience, the vessels of wrath, prepared to
 destru-
 ction.

August. a-
 gainst Iuli-
 an, lib. 5.
 cap. 3.

Rom. 9.12

destruction: *W*hee see hee made no conscience to binde or knitte vpp, the will of *G D D* and his sufferance together, as by the circumstance of the same Chapter most evidently appeareth: Ergo, they are all cauillers that doe say that *G D D* suffereth any thinge that hee hath not willed before hand.

Wranglers

Res. Thus hast thou not onely defended and very sufficiently proued the prouidence of God, but also as it were by the haire of the head haled free-wil of choosing, and al idle sufferance out of doores, which in truth haue been the professed enemies to the same prouidence of old time: Now therefore I pray you declare in what sort God doth wil sinne, and yet iust-punish it with that dreadfull destruction of body and soule.

Gods will
and punish
ment.

Exod. 14. 4

Reli. Thou knowest the will of God is onely the rule of righteonsnesse, from whence it is his good will and pleasure to bee glorified: for so it is written of Pharaoh, therefore doth hee will, or suffer it iustly, and because that commandment or Law, where by hee limitteth the courses of righte-
ousnesse

ousnesse, is not onely transgressed but also no sparke of inclination found in man to performe the righteousnesse therein required, therefore doth the **L D R D** most iustly punish sinne.

Reason. But this is no answer, for if so bee the **LORD** doth appoint man to sinne for his glory sake, and neuertheless restraning the execution thereof, vse his rodde or correction, shall it not bee said that God is vnrighteous, in that hee stretcheth forth his hand vpon Innocents?

Religion. Nay rather, hee that shall busily goe about to knitte the **L D R D** by in such a straight, that hee may not doe with his owne creatures, which hee created for himselfe, what seemeth best vnto his wisdom, doth vndoubtedly committe double and vnspeakeable abomination, for (saith **Esay. 45. 9** the Prophet) Woe vnto him that will contend with his Maker, a brittle potherd, of the out cast potherds of the earth: shall the clay say vnto the Potter, why dost thou make mee thus, did thy handes faile thee in thy worke?

Woe vnto him that saith to his Father, what hast thou begottē: or to his mother what hast thou brought forth? What though the Lord wil haue mercy? & will harden whom he will harden? Is there vn-righteousnes with God? God forbid, saith the Apostle: if this answer may not serue sufficient, take this by the way which we haue already handled: The cause of sin is resiant: but the cause wherefore sinne doth become sinne, and so punishable must bee ascribed to the ordinance of GOD: now whosoever doth content himselfe with this, doth seeke a cause beyond the will of GOD. Yet we know that darkenes doth serue to the light, and sinne (so farre as it is willed or punished by God) doth illustrate the glory of God.

Reas. In what sort therefore may wee say that wicked men doe the will of GOD.

Reli. If by the name of Wil; yee mean that thing, that is pleasing in the sight of GOD, and conuey the word doe, to a right intent of obtaining, in this case truely the wicked sort, not onely doe not the will of God, but also wholly doe lead away

Note this
well,

away themselves to the will of Satan: But if the worde will bee taken in that generall signification, to witte, for that thing which the **LORD** hath willingly purposed to bring to passe and referre the word doe, not to the intent and purpose of the doer, but to the event and successe of the matter, it may in no case be doubted, but **GOD** doth execute his will by Satan, and all the wicked company of men: As for exam-
 ple: it is said that the Chaldeans were appointed of **GOD** to punish the disobedient Israelites, therefore as farre as they wrought according to this appointment which was secret, and kept close from them, they did the wil of God: but for as much as the Lord hath given no outward commandement, or token to them, wherby they might bethink themselves, to doe the worke of God in that action, but did rather hearken to Souldiers, and obey their owne cruelty or lust, they did not onely not the will of God, but also opposed themselves full butte against it: for the commandement sayth, thou shalt loue thy neighbour as thy selfe: thou shalt commit no murder,

Examples.

Ezec. 22.
20.21.22

Gen. 15. **The like we find of Pharao, pursuing the
19. people of God: of Ioseph; his bretheren,
and many other.**

**Will to be
taken two
manner of
ways.**

Rea. I perceiue then the will of GOD is to be taken two maner of waies, to wit, either for that prouident and vnferchable wisdome, not alwayes manifested to the word, by which all thinges are most measurably ordred according to the euerlasting purpose of God, in which sence we ought to abstract nothing from the good pleasure of God because he should not be omnipotent, if any final successe of things should fall out contrary to the same, & also that Gods will is taken for that, which by word or commandement, he hath opened vnto vs, the performance whereof is only good and acceptable in the sight of God.

Reli. So it is.

Rea. But may wee not say that GOD commandeth sinne, seeing hee doth after a sort will it.

Reli. God forbid: it is the most horrible
of all blasphemies: neither is the consequence good, God willeth all things therefore he alloweth all things: for he willeth many things, which hee doth suffer, not because simply he doth allow of them, but
after

**Sinne not
commanded
tho
willed.**

after a certaine manner : for so far as he suffereth so far doth he allow & will them: but so farre as hee hath respect to the Instruments whose actions they are, so far doth he disallow and punish them.

Therefore although we doe faithfully hold, and beleue according as wee are taught, in the Confession of Christian faith, that God the father Almighty wil- leth all things, and by his power bring- eth all thinges to passe, even as hee wil- leth them, yet doth it not follow that hee is the authoz of sinne, delighted with ini- quity: or that Sathan and men doing euil do obey God in that they doe euill, or that they doe the will of God, in that they doe euil, and therefore are not to bee blamed: for besides that wicked men doe the will of God, that is to say those things that are ordained from everlasting, they for the most part doe their owne worke, that is to say, that which they haue a will in themselues and most greedy appetite to doe, as wee haue oftentimes said al- ready.

Re. I perceiue your meaning neuerthe- les, y it is a strange purpose or will whose effects are not applyable: and familiarly

Purpose &
effects.

consenting therevnto; yet doe not the effects of Gods Ordinance meete well in that secret purpose of God: for why? the secret ordinance cōprehendeth all things without exception: and the Commandement doth as it were, countermand all euill, and simply allow of none saue good things onely: Therefore I would haue you, by some example, to make these thinges more capable, which yet doe rather seeme to make God contrary to himselfe then otherwise.

Rel. I will therefore take the case to God like stand thus: a King consulting with himselfe, and purposing to declare his honoꝝ, and authority, enacteth such lawes and statutes, as the best industry of his subiects shall not be able to obserue: pretending neuerthelesse, of his owne especiall grace, to bee fauorable, or mercifull to some, and vpon the remnant of transgressors, to execute Justice: From this head-spring, to wit, the honour of the King doe distill two streames, the one for his beloued subiects, to drinke at, and liue, the other for the malignant, to drinke themselves in the courses of these two being made contrary in effect, as in respect

respect of their property, by him that had the Law in his hand, bee neuerthelesse made fast in the bosome of the fountaine and doe meet together againe, together in the vttermoſt point, to wit, the honoꝛ of a King as a Bée going out empty, doth returne laden with honey to her Hine: foꝛ as the King without lawes, had been no King, noꝛ his dignity discerned; so by his lawes, his honoꝛ is become two-fold as in punishing whom hee list, and in shewing mercy on whom he will; so that his mercy and iustice (if hee had had no lawes, oꝛ if his lawes had beene capable to all his people) that had neuer beene knowne, are two notable pillars of his kingdome to his onely honour and the great dread and admiration of his subjects.

Assure thy selfe, that so it is in that wonderfull ordinance of the Almighty, whose purpose is not of election and reprobation, noꝛ of any other successe of common thinges which notwithstanding hee ordereth as is said already; so much as of his own glory, according to þe saying. For my glory I created, formed and made man. This thing the heauenly wisdom

Note.

Esa. 43. 4.

No repug-
nancy in
God.

A worldly
education.

wisdom of GOD did perceiue might come to passe most conueniently by such a prescription as should enforce the like effects to the law aforesaid) though in the first man his iustice is very well defended,) yet note, alwayes betwene the purpose going before the law (which is the glory of God) and the effects of the lawe (which are his mercy & iustice) is no repugnancy, but one pure and peaceable agreement, for the Law condemning all men in the purpose of God, doth shew forth his glory in the most liuely colours of mercy, and iustice, according to his first intent.

Reason. VVhy shall wee say then? Man is not punished for his due desert, but for the glory of GOD: and who, I pray you, shall not account him madde, that will strike a Horse beeing teathered, because hee doth not feede at libertie?

Excuse taken from
man.

Religion. Nay rather, who shall not account him more then twice besides himselfe, that dooth resemble the image of God, to a brute beast: Did not God giue vnto man vnderstanding, will, and ablenesse to stand vpright, till such time
as

as hee wilfully forewent it, as well as hee gaue him a commandement: Besides this, although the horse vsing lawfully, as in respect of himselfe (hauing kinde, his naturall mistris, for his warrant) the benefitt of his teacher, so that all fault (if faults may bee here rehearsed,) resteth in the teatherer, and none in the teathered, either for feeding, or not feeding: what of this: To whom had God done iniury if he had tyed him to that teacher: that hee were as insensible as a blocke: Is not he the true and onely owner of all things: If he be to whom is hee bound, that he may not vse the benefitt of his wil without controulement: Shall the pot say to the Potter, why hast thou made me thus:

Thus doost thou see the falshood of Similies, whereby the wily wranglers of the world, doe oftentimes proue them themselues more doulty, then doults, measuring the Almighty with earthly things, and his wisdom by their owne folly.

Moreouer, I pray you where is that fine fellow that will not confesse himselfe a sinner: if hee bee a sinner, why is he

No man
hath wrōg
at Gods
hand.

Note this
in the Pa-
pists.

be captious, as though he were pure and unspotted: what wrong is offered unto him if he be cast into the bottome of hell: let me see the braue free willian, standing most vpon the pantables of supererogation, y is not glad rather to ride at this anchor; when he perceiueth the seas of death ready to close him (God is righteous: I am a wretched sinner, and were there no desert aboue mine, the torments of hell should be mine inheritance) then to affirme that by the liberty of debating on the ends of good and euil, he hath purchased heauen by his owne worthinesse.

Adam,

Reas. Wel perceiue the mystery of the matter resteth in *Adam* our first Parent, whose fault doth heap the iudgements of God vpon his posterity: but how can it stand with Gods iustice, to punish all men for one mans fault.

A canil
answered.

Reli. Verily and this exception also might haue some good colour, if any man being free of his owne fault, could proue the burden of another mans to be cast on his shoulders: but alas why should any man complaine of wrong knowing himselfe guilty of so many euils, as are cou-
ched

ched in his owne nature : doth it not fare
(saith M. Calvin) with such fellowes,
as with Thieves which being led to the
gallowes, doe exclaime of the Judge :
yes doubtles : but if they would consider
how miserable the comfort is that is bor-
rowed of that poore reuenge, they would
occupie their heades about their owne de-
serts which doe make them before God
alwaies guilty of euill deseruing more
then bodily death, and for the most part
to be iustly condemned of the world, and
not vse that malipartnesse ; especially
finding therein no remedy. The conclu-
sion is this, and my aduise also, that
such as doe finde themselues grieved in
Adam, seeke henceforth to be well pleased
in Christ.

Rea. Surely I haue nothing to say
against thee, therefore I come yet backe to
that which thou hast partly answered: for
why? I cannot be satisfied in this wonder-
full mistery, of Gods secret and reuealed
will, therefore I pray you to enlighten me
once againe with some example more fa-
miliar, then that other.

Reli. Needes must he wonder and to no
purpose, that goeth about to bee as wise

An exam-
ple of gods
provi-
dence.

as God, and to vnderstand all the se-
crets of his will (saith the Apostle) are
past finding out, but againe, take the case
to stand thus; the Lord that disposeth of
all things in their appointed seasons put-
teth the Partridg into the Harlings foote,
the pretty bird into the Fowlers snare,
setteth the Dre foot vpon the silly worm,
bringeth the swelling waters out of their
channels to the stoor-house of the poore
prouident Ant, the little fish into the net,
the Lambe to the slaughter-house, the
Lyon to the hunters hand, and man for
his due desert oftentimes to a sharpe and
sodaine death: this God in his righteous
iudgement, hath pre-ordained my sonne
to dye amidst the mercilesse waues of the
Sea.

But for as much as nature, the e-
nemy to true wisdom, doth not suf-
fer mee to yeeld vppe mine interest, to
the ordinance of G O D (which you
may suppose, according to some extra-
ordinary manner is disclosed vnto mee)
I say vnto him, Sonne assure thy selfe
that no action in this world shall dis-
continue my fauour & good wil towards
thee.

Again,

Againe, I make thee Lord of my whole reuenues, vse all that I haue, or may procure for thee; so that in consideration hereof, thou wilt graunt mee thy true and faithfull alacrity in this only point; depart not thy native country, and I craue no more: for at what time soeuer, thou shalt commit thy selfe vnto Sayle and Mast, thou dyest the death, there is no remedy; thus standeth thy owne safety, thus thy perill, thus my hearty request, and thus I leave thee.

Well, this my sonne according to the manner of men, hauing a body at home, and a minde elsewhere, then where it should be neither making conscience of my greates liberty, commandement, nor any other good desert, nor yet respecting the danger of his owne person, like a man ledde away with nonolties, and the tryall of strange aduenures, rather then esteeming an honest life, and the duty of a child, committeth himselfe to the safe conduct of Will, that idle and desperate Leads-man, and at last after many toymoyles, is forced to fish in the deepe without his boat, like as before

foze I had tould him, shall not the man
 same to doe me iniury, that shall reprove
 me, for this fault of my sonne, who euery
 way so well and fatherly intreated him
 as became me?

Thus much I compare with the Lord
 of heauen, who created man Lord of the
 whole earth, saue that hee debarred him
 one tree in the middell of the garden. But
 if thou happily say that all this is not to
 the purpose, because in the affaires of
 this processe, I haue concealed no se-
 cret, but imparted my whole purpose to
 my sonne: wel I graunt, let vs now ther-
 fore proceeds, euen here the case is alte-
 red, let it be granted also, that before I
 begat my son, I saw the sequell of this
 matter: howbeit sith it concerned my
 will, I would not onely obserue mine
 owne pleasure in that behalfe, but also
 giue my willing consent to his fatall de-
 stiny.

I pray you in this case, who shall
 let mee to doe the thinge that pleaseth
 mee: what hath my sonne to say against
 mee, or if hee say, and repine neuer so
 much: is it not folly to kicke against the
 pricke: but if I in the eye of reason, may
 seeme

seeme somewhat faulty, or cruell in this action, yet note that which is most unrighteous in man, is alwayes most righteous in the Lord of heauen, with whom no Creatnre doth stand in comparison: Another Example.
 Mozeouer, suppose that I see a blindman taking a directt course vnto a dangerous caue, and before his fall, I steppe vnto him and say, father beware, and turn thee backe, for euen heere at hand is such a perill, as threathneth thy death: the man not onely blind of body, but of mind lame also not regarding my friendly admonition tumbleth downe headlong, and dooth breake his necke. Is it strange to see him burnt, that will not come of the fire? but now to the matter, let it bee granted that I set him in that way, foreseeing his fall, shall hee not therefore bee indited of his owne death.

Reason. Surely but heere canst thou not goe cleare away without touch, for hadst, thou not set the blindman in that way, he might right well haue escaped that misfortune. The like may be said of thy sonne also.

Reli. Did I not tell thee that no creature is to be compared with God: who

if he should damne the whole world, setting the desert of Iesus Christ apart were neuerthelesse righteous: true it is, if I had neuer begotten my sonne, he had neuer bene drowned. But the cause standing vpright as I left it, canst thou shew any reason why I should not beget him, seeing it was my will: euen so, if God had neuer made man, doubtles it had bin long ere man had sinned: but in those things which wee know the Lord hath iustly done for his owne glozy sake, let vs bee content and leaue off these toyish objections of iffes and ands, for what pretend we thereby, but to set the Lord to schoule, and to take him forth a lesson of our owne mother wit: who (God knoweth) hath much lesse need thereof, then the sea to borrow some small streame of water from poore Brookes, which the Sunne hath dyed vp.

iffes and
ands to be
left.

Rea. Wel then considering that nothing in the whole world commeth to passe rashly, or casually, but according to the will of God, that is to say his ordinance, may it bee said that God hath appointed any thing that he misliketh wherevpon hee doth take occasion to minister iustice.

Rel.

Rel. Doubtlesse it must bee granted, God appointed that whatsoeuer God hath appointed is pointed al appointed altogether willingly and with things out misliking, other wise might hee seeme willingly. variable or to be constrained to will those things that he willet: but stay thy selfe, herein appeareth the wonderful wisdom of God: for those things that in their owne proper nature are nought, haue yet before him great respect of goodnesse, whereby it cometh to passe, that sinne exacting at the hand of God, the due execution of iustice, in respect of his ordinance, is no sinne, but righteousness rather.

Siame
hath a respect of
goodnesse.

Rea. How proue you that?

Rel. Is it not proue enough to proue that it concerneth his endlesse glory: if it bee, remember thy selfe what I haue said already thereof before, this directory in the margent, shall direct thee to the place.

(A)

Moreover we may proue it thus: God saueh his chosen by the death of his Sonne, for it is written in the Epistle of Paul to the Ephesians: But God should haue saued no man in his sonne, if there had bene no sinne, but rather the holy

Ephc. I. 5.

Thou might haue tould a lye; Ergo, in respect of Gods ordinance it is iust that man is a sinner.

Againe, it is greatly to the glory of God, that hee sheweth mercy to sinners: but if sinne had not bene, man should haue needed no mercy: Ergo in respect of Gods glory, it is good that man is wicked: finally, it is greatly to the glory of God, that hee doth iustly punish sinne: but if there had bene no sinne at all, his iustice had bene utterly unknowne or obscured, Ergo (in respect of Gods glory) it is necessary that sinne bee in the world.

Res. By this reckoning thou wilt make sinne no sinne.

Reli. Not before it ceaseth to offend God in the breach of his commandement. But I say yea, and that well aduised, that in respect of y^e glory of God, it is good that sin should be, and better then good (if better may be) as it is written in Exodus

Ex. 14. 4.
17.

Ex. 9. 16.

Nevertheless I assure thee that sin of
the

the olde nature is so monstrous, that it deserueth some name more odious then sin, because the defilements thereof haue in such wise bespotted the nature of man, that the sluices of heauen are opened thereby, and the iudgements of God daily poured downe vpon vs, which is wel verified in that generall overflowing of the world.

But if sinne be good in respect of God Ge. 7. 20.
 whose glory is wrought, and euill in respect of the workes, how cometh the good and euill. The difference.

Reli. How oft that I answer this question: thou knowest, that mans originall nature was sound, whereof could come none but sound fruit, but after that nature was corrupted by wilfull disobedience, from thence must needs spring the rotten root of sinne: so that all the difference came by the will of man, and so consequently resteth in man, till such time as he is regenerated, being then by imputation cloathed with the righteousness of Christ.

Rea. But God himselfe, the soueraigne worke-maister, is said to worke all things: Obiection against the Apostle Paul.
 Ergo he worketh sinne.

Rel. If by the same worke of his, thou meane his Almighty power, that vpholdeth the world, and all thinges therein, without which nothing can containe it selfe, I graunt that euill thinges are wrought by God, that is to say mediately or by the same power, because no thought of wickednesse, much lesse any execrable action could burst out, if he would take away that life and strength that he lendeth men, which presume to play the rebels against him: but if by the working of sin, thou dost suppose the hand of God to bee immediately stretched forth, to performe any wicked action, or else that sin hapneth by his together working with sinful instruments: first I denye the consequence, for it is false: and secondly I condemne it for the most wicked of all blasphemies: my reason is this, the name of sinne cannot agree with God, who is the soueraigne roote of all righteousness: the nature of sinne cannot once lay holde thereof because it is vnhangeable, nor yet can the paine of sin touch that thing, that is not faulty, and yet of necessity should all these follow against God, laying his hand to iniquity.

There

Therefore I conclude this, the name the nature, nor the paine of sinne, are any thing accidentall to the nature of God, but all these three are bred, fostered, and found in the soule and flesh of man: Ergo man is not the instrument so much as the cause of sinne.

Rea. It seemeth therefore that the worke of the instrument, and the work of Gods vsing the instrument, go not alwaies ioyntly together.

Rel. This doubtlesse is very true, for the worke that should alwayes be but one in the opened will of God, is often times made twofold by the worker: yet God by his power working in al things, worketh alwaies well, and is glorified, and the instruments not regarding his commandments, but obeying their owne lusts, doe alwayes worke ill and are iustly punished.

The work of man oft times made double.

Rea. Yet of the contrary part I thinke, that the worke of God in the good, and the worke of the good by vertue of the Holy Spirit which worketh in them, are euer one.

Rel. I grant it, for so farre doe they worke together, that God doth worke in them

Examples
of single
& double
worke.

Col. 2. 13

Ma. 26. 39

I. Pet. 1.
19.

them to will, and perfozme the good
workes of the holy Ghost, and they for
the assurance of their well working, doe
guid themselves by the light of his word.
So then maist thou perceiue that althogh
by Satan, and the most wicked men, the
iust decrees and counsells of God are ex-
ecuted, yet are they thereof for the most
part ignorant, & because they obey them-
selves, not regarding the will of God,
their works are made double. Of this we
haue spoken somewhat befoze by the ex-
ample of Ioseph, his brethren. Pharaoh,
and the Caldees punishing the disobedi-
ent Israelites; but that notable example of
our Sauour Iesus Christ, doth yet make
it more euident to our vnderstanding,
Christ was the good instrument; out of
whome God wrought the pardon of our
transgression, who befoze lay fast bound
vnder sin. This instrument at all times,
and in all things, shewed himselfe obedi-
ent to the will of his father: whereby it is
manifest that he alwayes wrought well
with him; but on the other side: what
bloody butchers were the Iewes, which
in themselves did cause the work of God
to become double.

Christ

Christ being a pure innocent, without one spot of sinne. and such a one as neuer gaue offence did they crucifie, not regarding any thing that had bene told them by the Propets

Whereby neuerthelesse it came to passe that God performing that thing by them, which before all worlds he had appointed to bee done, did excelling mercifull and well, and they yielding to their owne tyranny, committed the most horrible murder that euer was. Act 4. 27. 28.

Rea. Well then to make an end of providence, tel me I pray you where shal we ascribe the fall of the first mā? I mean whether to Gods enforcing, or his forsaking. The fall of Adam came

Reli. Doubtlesse his falling in God ought simply to bee imputed to Gods forsaking: for if we say that GOD did enforce him by any compulsion, I cannot perceiue but we burthen him with a maruailous vntruth, notwithstanding it is alwayes granted, that the same fall came by the necessity of Gods appointment, but for as much as that necessity, through Gods forsaking. M^r. 25. 34. tooke not away his owne willingnes, it shall neuer excuse him. So that heerein rightly appeareth the wonderfull wisdom

The wil-
dome of
God.

dome of God, who deriving his glory (de-
termined of before) from the grossest of
all faults, is neither the cause thereof pro-
perly, nor doth suffer it to come to passe
besides his ordinance: Hee allowed so
much as came from himselfe, saying, Loe
it is good: but now forsaking the good it
became evill for want of God: and in the
same forsaking God, suffered (yet wil-
lingly) corruption to creepe vnder his
ordinance, in such wise into the nature of
man, that his owne will became the
cause of that evill act of eating that forbid-
den fruite.

Reason. But why did GOD for-
sake him, being righteous in his owne
sight.

Reli. Nay rather would I haue thee to
shew some reason, that should moue God
not to forsake him, whom hee knew it
most expedient to leaue.

Rea. Heere againe dost thou allude to
the glory of God, but if I might still fol-
low the appetite of reason, I should de-
mand why God with such prapostrous
meanes doth exact his glory at the hands
of his poore creatures.

Reli. Truly thou maist, but I wil take
a day

a day to answer thee till such time as the Lord hath called me to sit in commission about the affaires of his secret Councell, Ro. 9.18.
 yet if I say he will be glorified, because M. Caluin
 it is his owne will, what then? Is there in his
 any fault? But take the wordes of Pa- booke of
 ster Caluin for thine answer in this case, offences.
 who saith thus.

The first man fell because the Lord did iudge it expedient, why hee so iudged, is unknowne to vs: Yet certaine hee so iudged, for no other reason but because hee saw that thereby the glozy of his name should most woorthily bee set forth, when thou hearest therefore mention made of the glory of God, there thinke of his righteousness, for it must bee righteous that deserueth praise, and let vs rather behold an euident cause of damnation, in the corrupt nature of mankind, which is neerer to vs, then seeke for a hidden and utterly incomprehensible cause thereof in the secret counsell of God, which is further from vs: and let it not griene vs so far to submit our wit to the vnmeasurable wisdom of God, that it may peeld in many secrets of his, for those things

things which is neither granted, nor lawfull to haue knowledge: ignorance is well learned, and the coueting of knowledge a miere kind of madness.

*Predestina-
tion, what
it is.*

Res. Well let vs stay here, concerning the prouidence of God, from which I perceiue nothing can be excluded, and therefore in vaine doe men babble of Fortune, Chance, and other casuall goddesses; now therefore let vs proceed to the predestination of God, of which thou oft hast spoken in this treatise of *Prouidence*, and first of all I would haue thee discribe vnto mee what predestination is.

Reli. Truly the prouidence of God considered in that generall signification, that is to say in the foreknowing, ordeyning, ordering, and ending al manner of things, so farre as yet I vnderstand, doth comprehend the predestination of God and is one selfe same thinge therewith: yet because predestination may bee restrayned, in a more particular property, namely *G O D S* ordering and disposing of mankinde, thus it may bee defined.

Ro. 8.29.

Predestination is the enerlasting, and vchangeble decree of the Almighty, which

which going befoze all causes, directeth man to his appointed end, that is either in Christ to saluation, or else in Adam to condemnation and the endlesse torments of hell.

Reas. And what is election? not the same thing?

Reli. No say that is utterly impossible, Election and against all conueniency of reason, what it is, because the Reprobate is predestinate as well as the Elect, as witnesseth Saint Iude: but we cannot say that the Reprobate or off-cast is elected: therefore Election is peculiar to the good, being chosen out of the totall number, and predestination common to the good, and the bad.

Rom. 9. 22
Iud. 1. 4

Rea. But it seemeth, that before election goeth the mercy of God, whereby the elect are saued: and then doth the nature of contraries require, that the hatred or wrath of God, should be the cause that the damned are damned: *Exg.* God damneth some not for their sinnes, but because he doth hate them?

The mercy of God the cause of election

Reli. If to the word hatred, or wrath, thou hadst put this little word lust, (whereby God in Justice might haue

cast

Since the
cause of
damnati-
on.

cast off the off-casts, who neuer doth bre-
iustly) I would haue liked wel of thy con-
sequent. But I pray you where did you
euer finde, that God hated man except it
were for sin: shew me the place and then
will wee conclude against him, that hee
hateth his owne worke: In the meane
time content thy selfe with that which
wee haue already spoken touching this
matter.

Rea. Well but it may seeme a hard &
cruell case that some should be appointed
to damnation, although God may iustly
doe it for his glory sake.

Cruelly &
Iustice.

Rel. I will not see thy folly in these
two words. Cruell and yet Iust. But yet
I say it may seeme a case more harder, if
God could be found in the fault of repro-
bation, whereof hee is but the failing
cause, the efficient beeing grounded in
man himselfe. And if wee may speake of
the hardnesse of causes, it seemeth much
more harder on Gods behalfe, that if hee
could be proued the cause of transgressi-
on (which is vtterly impossible) that yet
he may not vse his pleasure with his
owne creatures.

Rea. But what say you to these general
sentences

sentences God would haue all men saued, ^{1. Tim. 2.}
 God would haue all men come to repen- ^{4.}
 tance that they might not perish: ^{1. Pet. 3.}
^{9.}

Reli. You must construe of the word
 All, in that place, not after the letter: or
 else auouch to the face of **G D D**, that
 some are damned whether hee will or
 not, therefore (All) hath relation here
 to all sorts of men, in degree and calling,
 that is to say, Princes, Magistrates,
 Gentlemen, Bondmen, Artificers, and
 such other, aswell of the Jewes, as of the
 Gentiles: this doubtlesse wee must ex- ^{The word}
 pound the word All. For **G D D** forbid ^{All.}
 that the Doctrine of predestination, the
 very ground worke of saluation, should
 hang in suspence for a few texts that pre-
 tend outwardly a kind of repugnancy:
 if this will not suffice, then credit the A-
 postle saying, according to the whole
 course of Scripture. Though the children
 of Israell were as the sand of the sea, yet
 shall but a remnant bee saued. Many are
 called, but few are chosen, few enter at ^{Rom. 9.}
 the straight gate. ^{27.}

Res. Truly, thou compellest me to yeeld
 vnto thee in this point, for if God would
 not haue some damned, they should in no
 wise

The vr-
reasonable
objection
of world-
lings.

wise be damned that be damned: But here againe ariseth a doubt which troubleth many: If that necessity of things be prefixed by the eternall decreement, it is superfluous and a meere kinde of madnesse to teach what euery mans duty is: for why? all the teaching, and preaching in the world, shall not alter the least lot of Gods determination.

Reli. Indeede this is the onely refuge whereto the Fore flieth, being hunted from euery other haunt: But the Lord wil one day vnkennel him, when his case & carcas both shall pay tribute to the father of Fores, if meane whiles hee offer not to God a more acceptable sacrifice: These bee they that make shipwracke of all religion, although some whiles vnder the baile thereof, they would seeme for credit sake, to haue some little smack of the feare of God: But they which be the children of GOD, either know or will know, yea and the wicked also shall know not onely that in that security which they would drawe from hence, reflecteth the vtter contempt of Christ, and of all true knowledge of God: but also that doctrine is appointed as an vnder seruant to the
Lord

Doctrin
vnder ser-
uant.

Lord: whereby he doth iustly accomplish that which he had purposed touching his elect, as also the reprobate.

Therefore I pray you what is the drift of this obiection other then that the Lord should leane all thinges at large, according to the opinion of Epicure, and the Papist to a carelesse happening, whereby man for his behoofe, pausing vpon his owne wayes, might addresse himselfe, as of his owne proper power, to will on and worke those thinges, that should win Saluation: truly if they were called together, among them all, is not one to be found, that can cleare himselfe of this intent.

Therefore it is manifest that they are not enemies alone to the predestination of GOD, according to whose foreknowledge a couenable necessity of things is prescribed, as best becometh his omnipotency: but also that they are angry with free iustification, where vpon they will either conuey themselves into the place of Christ, or at least become assistant in his office.

Doctrina
leaueth
the repro-
bate with-
out excule,

But why should the reprobate himselfe accept doctrine vnnecessary, albeit hee will not yeeld himselfe obedient: is he not

thereby left vtterly without excuse before the Lord:

The grace
of secret
election.

Moreouer it is commaunded to bee sette before the Reprobate, not because it might intercept that things that God hath purposed of him, but that by his incredulity, it should appeare and bee more manifest, how forceable the grace of secret election is: for wherein may the same more evidently bee perceined then when in one selfe same Doctrine, and in one selfe same calling, there should fall out amongst these men sundry or seuerall effects, one reuerently to embrace it, another stubboznlly to scozne and reiect it, and the third sort, to stand in a luke warme and carelesse quandary, as if to embrace it, or not to embrace it, were all one thinge. Againe, there is no doubt, as it pearceth the hearts of the chosen, and doth lead them as it were by the hand to consoznmity of life, whereby to their great comfort, they seale vp to their consciences their election: euen so it striketh the heartes of the wicked, and often times doth restraine their mal-partnesse, albeit it procede from the mouth of a man: last of all, if those vnreasonable

sonable Cautilsers could bee content to ^{The A.} take any light at the hands of the godly, ^{posses.} the Apostles should soone perswade them, how necessary doctrine is. They preached predestination, and the free election of God, notwithstanding they were well assured, that not onely themselves, but all that were predestinate to life, were in no case remouable from the estate of salvation.

They knew also on the contrary part, that the Reprobates by no industry could inherit the kingdom of GOD; and albe it before their faces, whole thousands were caught with this lime twigge of Sathan, and did tittle themselves with the drunkenness of diuelliish security: yet I say, where the Apostles neuer the colder, to walke in their duties and offices, but painefully, and with all diligent care and endeaour, to their continuall danger, and last with the loss of their liues discharged themselves thereof.

Reas. But wisemen of this world, doe ^{Wise men} plainly affirme, that the doctrine of pre- ^{of the} destination, ought not to be taught, or at world, least is not conuenient to be taught before

common people, because they are, not able to apprehend it.

Reli. But if wisemen of the world, were any thinge wise in the wisdom of **GOD**, this would be farre from their thoughtes, and twice so farre from their tongues, for I pray you what did moue the **LORD** to reueale the same Doctrine, so plentiful in his word? Some intent of secrecy? Shall the Sunne neuer shine because all are not able to comprehend it with their bodily eyes? Let the same wise man gaze vpon the ground, for that is the treasury of their vnderstanding: they cannot perceine how one little grasse groweth, and shall the earth therefore not yeelde her increase, as the Lord doth appoint? If hidden and secret causes may lawfully preuent common profits, then shall it behooue vs to ware more sharp sighted then men, or shortly to haue another world.

Those men whatsoeuer they pretend haue small regard of Gods true service or or honour: therefore is there no cause that the truth of **GOD** should be dissembled for their number or authority, be it neuer so great.

I remember that **Sant Augustine** ^{Augustine} hath said full well to the matter. This ^{his answer} Doctrine being heard (saith he: some are to the ene-
turned into a sluggish heavinesse and ^{mies of} slownesse, and beeing readily bent to fall ^{predesi-} from labour vnto wantonnesse, do go af- ^{nation,} their lusts: must therefore that be thought
false, which is said of the foreknowledge
of God? And will we not also speake that
which the Scripture being witnesse, it is
lawfull to speake: by likelihood we are
affraid least he should be offended which
cannot take it, and are not affraid least we
holding our tongues, that hee which can
take the truth should bee deceiued with
falshood. Therefore as true religion is
to be taught, that **G D D** may bee truely
worshipped, so is the Doctrine of Pre-
destination, that hee which hath eares
to heare of the grace of **G D D**
may glory in **G D D** and not in him-
selfe.

Reason. But haue the children of God
any assurance in this world of their e-
lection.

Reli. Yea verily, for from whence come
meth Repentance and the fruits thereof,
but from Regeneration of the faith of

Means for **Christ** but this faith is given to the e-
a man to lect onely, Ergo onely the elect do repent
know his and giue themselves to obey the com-
election. mandement of God, the rest haue not the

will to thinke a good thought much lesse
 to doe any good, & least of all to continue
 in welding: for that is also a peculiar
 marke in election: Wherefoze let no man
 climbe vp to the cloudes, to search whe-
 ther hee be enroled in the secret counsell
 of God, nor busie himselfe with many
 curious speculations below, but let
 him that would bee assured of Salvation
 enter into himselfe, and consider how
 his faith doth stand in Christ, in whose
 blood if hee finde it vnfaigned, there-
 vppon let him rest, wrapping his
 whole body and soule vnder his pro-
 mises.

Faith suffi-
ceth to
justifie.

Iob. 3. 15

This thing can no man truely bring
 to passe, except his name bee written in
 the booke of life.

Rea. What if a man feele not in him-
 selfe these testimonies, should he there-

Ro. 9. 33 fore dispaire of saluation.

Reli. **G D D** forbid, let such men ra-
 ther bee sent to the word preached and
 Sacraments, whereby the grace of e-
 lection

lection may worke these testimonies in them: and no doubt, those whom the **A D R D** hath foreknowne in his good time, he wil call home into his houthould of faith

For wee know as he hath predestinated of his owne vnspeakeable mercy, whom he would, so also hee calleth them at such seuerall seasons as he will: Some early, and some late, as it is written in the Gospell of the labourers that were called into the Vineyard.

God calleth his children.

Ro. 8. 30.
Mat. 20. 1
3. 4. 5. 6.

Reas. But by that Parable may wicked men take encouragement to neglect the time of calling, because they that were called and in the last houre were accepted and rewarded equally with those which came in the first houre of the day.

Relig. Par. let me shew which of those labourers being once called, did refuse to come: it seemeth rather to me, that hereby they should learne without delay to turne vnto the Lord, hearing his voyce, for we must consider that he is not bound to vs but we vnto him, therefore the wisest counsell that I can giue, is that wee take heed betimes, and lay hold when he offereth himselfe, least our sins doe make

No man ought to neglect the day of sealing.

seperation betweene him and vs : for if
 through our negligence wee ouer-slippe
 the day of health, wee cannot recouer it
 afterwards, although wee seeke it with
 Ma. 25.13 teares, which wee finde truly verified in
 Lu. 17.24 the foolish Virgins, rich Glutton, and ma-
 ny other, therefore he that thinketh him-
 selfe in most security, and saith my age
 is not yet fitte, who am but young, or my
 businesse is not past which is great, I
 will turne to the Lord at some better
 leasure: let him remember that all flesh
 is as grasse of the field, and hath no char-
 ter for one minute of an hower, and if we
 be taken napping with sinners, our re-
 ward is with them, wherevpon it is full
 Mat. 27.3 truly said.
 Lu. 15.24

*To death we must stoop be we hie be we low,
 But how or how sodainly, few be that know.*

Reas. But yet must they needs be dam-
 ned that are appoynted to damnation?

Reli. It is true yet alwayes because
 they are sinners and do not harken to the
 voyce of the Lord.

Reas. Truly in my iudgement, euen
 that is enough to stop any mans mouth,
 be

be he neuer so captious: but I pray you, is there no speciall strength in this doctrine whereby the children of God in the perillous time of temptation may comfort themselues, and wage battaile (as it were) against Sathan in the depth of his assaults?

Rel. Doubtles this either is, or ought to be no question, for if wee consider that Mat. 10. 39. sathan hath no power to plucke one hayre from their head, more then the Lord shall appoint, and that all the wicked rout are holden in by the hand of God as by a bzidle, that they can neither conceine any mischēse against them, or goe about it, when they haue conceined it, or if they goe about it neuer so much, that they can bring nothing to passe, but that which hee doth command: what dastards are they that will shrink one hayre breadth from such a simple enemye, hauing so mighty a God with so many Legions of Angells watching ouer them continually for their defence.

The comfort of predestination.

Io. I. II. 12.

Rea. But for all this thou knowest that Gods dearest children are oftentimes ouerfet with feare of his power, yea and pecuissly intreated thereby also.

Reli.

The cause that Satan misintreateth Gods children. Reli. It is granted, and truly, this may serue for a glasse for Gods dearest children, to behold their wants in the faith of Christ, as also their corruption, holding them downe so fast vnder sinne, that when they are at the best, even then are they not without desert of Gods chastisements.

Rea. And what is the same faith, whose object is the sonne of God crucified, the onely condition wherevpon all the children of God in their seasons are gathered vp into immortality?

Religion. It is so.

Reas. Ergo, it is no matter if wee obey not the law of God: wherein wee learne to serue him, and to performe such actions of society as be requisite betwixt man and man.

Reli. This is but a fond starting hole, for as the mercy of God is not extended, but through free election, not without the condition of faith included by God for the externe: so also is it prouided, that the same faith bee accompanied with righteous exercises. But concerning this matter and other mo, whereof I am to conferre with thee, I would wee might meete

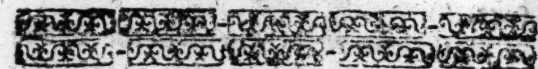
Everlasting life. 91

meet hereafter at moze convenient lea-
sure.

Reas. I am well content: in the meane
time I thanke you of your patience in this
discourse, beseeching God that I may all
waies beare in minde the godly aduise-
ments thereof.

FINIS.

By ARTHUR DENT.



An earnest perswasion to
a Worshipfull Gentleman,
 and his good friend, to continue
 constant in Christian Religion,
and to loath and detest the
 flights of Superstitious
 Papiſtry.

By the former Author,
Arthur Dent.



Although the W^{ee}, be
 not so easily caught in
 the ginses of the Spi-
 der, as the poore Fly,
 or being once in tang-
 led, is not so easily
 poysoned; yet / com-
 mon experientice, doth make it a plaine
 case, that oftentimes she is overthrowne
 therein, and compelled to yeld her selfe
 a prey vnto tyranny. But considering
 how

how easily our affections be carried away by corruption, to witte, faultinesse, naturall to decline to the worse part, it seemeth most wonderfull to mee, that you being so neere a neighbour to heresie, are yet vndermined in the dregges thereof more then vntainted, to the danger of your ouerthrow yet to come: for why? are not the best subiect to change? I meane the wisest, to folly: and the holiest to wickednes: let the example of Salomon witness the truth in this case, who although he were the only parragon, of the world, fel to idolatry, the most noysome of pestilences, and to all uncleannes of body, Doth not likewise the example of our first parent Adam, make it plaine that our nature being at the best, is euen then most subiect to take the wickedest course? O wretched estate! what reckoning shall wee make of our selues which, seeming to stand, are euer falling, which outwardly carrying the countenance of security, haue at home, such an enemy, as doth practise our continuall estrangement with God! and besides this are inuironed with a world of vngodly allurements. But yet amidst these

these dangers, twise, O mercifull God whose grace superaboundeth sinne, whose mercy dispenseth with all our faults and whose holy Spirit doth indue vs with wisdoms, to discry the subtilties of Satan, with strength to stand against them, yea and with constancy, to continue in his loue, feare, and true worshippe. I appeale to your conscience, whether the Lord hath dealt with you lesse fatherly, then in old time he did with Daniell in the Lyons denne, with Ieremy in the misery dungeon, or with Ionas in the belly of the Whale: they saue their danger imminent, which did put them in minde to repaire to the Lord. But you, I know, yea I know it too well (if it pleased God it should bee otherwise) haue continually laide before you the fairest baits of the world to betray you, where vnder-looketh the perrill of perpetuall damnation, and yet the Lord be praised, doe continue his true and faithfull seruants vnuanquished,

But to speake more plainly thus it is, by reason that the aduersaries to all truth, I meane the Papists, haue the coulourable accesse vnto you of friendship, you are alwaies

alwaies endangered by their wily persuasions to forsake your God. This truly hath beene often told me, and I see no reason why I should not believe it, considering that I know how busily they vse to buzze in every dish, where opportunity promisseth the insertion of their loathsome corruptions: But most chiefly, if they be on a sure ground that their bodily danger is not thereby threatned, they are impudent to blasphemie God and his holy Religion with all treasons of their owne wicked inuentions: which thing although commonly and of custome, it hath hapned vnto you by them, yet am I to restraints my selfe to the answering of one particular, and principal attempt that was made against you. at your table, by certaine Gentlemen not long since, whose names though I partly know, yet I think not conuenient at this time to deliuar to common obloquy.

These Gentlemen grounding all their Religion vpon hoary haizes which they call ambassadours of experience, and vpon the graue visors of their Fathers, which wee account the wisest parts of them. hauing preferred fancy before
 sayth:

sayth: and their owne humour before the
 honour of God, brought all the batterry
 of their reasons and arguments against
 the pooze bulwarke of your onely defence
 (beithg a man able to be seduced by the vi-
 olence of perswasion, or at least to haue
 bene driuen to silence that extreame re-
 fuge, had not God bene present with you
 in the rescue of his owne honour); saying
 was there not in those dayes, wherein
 our religion florished, a golden and plen-
 tifull world: was there not loue and Cha-
 rity: vniity of religion: the seruices of
 God established by Generall counsels of
 holy doctozsand fathers: how then should
 not those wayes bee the best to serue
 G D D which they obserued, and haue
 left vnder the warrant of sufficient autho-
 rity to the memory of our present age:
 haue so many wisemen beene deceiued,
 so many learned men liued in folly and
 ignorance: haue so many Kinges and
 Emperozs slept in blindnesse of hart and
 died in the darkenesse of heresey: nay hath
 all Christendome wandred out of the
 way till now: &c. This thræd-bare dis-
 course (which they drawe out to the
 whole length of a Cart-rope) is able to
 be

betwitch so many, as make reason their
idoll, euen as themselves are betwitched
by the willinesse of the Diuell and their
Dope: but let vs suruay these waterlesse
clouds and we shall easily perceine them
as they be.

Haue not these wise men layd true re-
ligion in water and sacrificed their zeale,
to reason, as if the were some Goddesse?
heere is nothing but a plaine collection
of reason, and carnall experiences, and
shall wee make them the platformes of
holinesse: is the wisdom of man of so
forcible a capacity, and the word of God
convinced of so great debility, that in
cases of religion wee shall ground vppon
likelihood of mans immaginations: let
vs bee wise, the Elder hath most pith
of all the trees in the wood, but lesse
strength and goodnesse then any other:
the thunder a huge clap, but a little stone,
and these men great choyce of boast-
ings, but small verity, or vertue in their
words.

Must not that building needs be naught
bee it neuer so faire, whose foundation
is vtterly rotten: and must not that reli-
gion

gion of necessity be worse, whose principles God hath flatly forbidden: hee calleth mans reason a trayterous enemy to **G D D**, saying, it neuer was nor shal be subiect to his law: they honour it, as the true penny of their whole trust: he condemneth the precepts of our forefathers, forbidding vs to pray for them, which doe imbrace the same, because they are Sepulchers full of rotten bones, cloudes without water, and they themselues hypocrites, but they esteeme them noe lesse then loadesmen to all piety and life euerm-lasting.

Alas why doe wee feare their vnion in idoltry (for that is the vnity, that they reioyce in, and bragge of) more then we sorrow for the dishonour of our **G D D**: or why should we be troubled with the long and prosperous estate of Popish religion, more then wee comforted in the newes and glad tydings of the Gospell: doth not the Apostle tell vs that befoze the dissolution of the world, there should befall a generall Apostacy, and departing from the faith of Christ, and that all this should happen

pen by one man, namely the man of sin,
and child of perdition: saying, that hee
should be an aduersary to all Godlinesse,
and exault himselfe aboue al that is called
God: why then should they goe about to
1. Theff. 2
3. 4.

bleare your eyes with the wonder of such
woordes, more then instruct themselves in
the prouidence of God, who hath prou-
ided, and made vs wary of such a generall
departing: why lay they to our charge
the canons, decrees, and decretals of
thoir Popish fathers, seeing the Lord
himselfe pointeth out the Pope as with
a finger, and deciphereth him for Anty-
Christ, as plainly as one man is disco-
uered in the secrets of his body, by
the anotomy of another more then
yeld their owne due subiection to the
ordnance and institutions of their
G D D: Nay why should wee (whose
eyes and eares the L O R D hath ope-
ned for the entertainement of his truth)
lend them away to the viewe of moth-
eaten nouelties, and to the sound of
such false laromes as these, more then
exercise them in their severall duties and
offices: if they will not confesse that these

and such other testimonies of Gods holy word doe reprove their man of Rome, together with them being his uncircumcised generation of Antichristianity, let vs then apply them: The man of sinne, (saith the Apostle) exalteth him-selfe above all that is called **G D D**, vaunting him selfe insolently in the Temple of **G D D**, (if I say) they will not confesse this of their Pope, let them shew vs what regard of obedience hee hath reserved to **G D D**ward, in making his booke, (I meane the holy Bible) the vessell of vile estimation, which hee doth not onely bury in obliuion, by his owne dispensations, but in all contempt doth trample and tread it vnder his fete: knowing notwithstanding that it is the word and wisdom of **G D D**, let them shew vs to what prerogative their Pope hath yielded which proclaimeth him selfe so many degrees aboue Angels: or that denounceth him selfe the spirituall head of the Church of Christ: Hath their Pope performed any covenant of league with the **A D D**, whose seruants and children hee hath rent from the face of the earth

earth, cancelling the date of their dayes,
with more then a thousand butcheries:
doth the Pope yelde to the omnipotency
of G D D, so much as he goeth about to
make himselfe G D D, and is not asha-
med to promise all the effects of Gods
power, saying that hee both can and may
doe all that G D D can doe, to witte in
the pardoning of sinnes, in the saving of
soules in the transmutation of times, in
the altering and abrogating of lawes, in
the administration of spirituall gifts,
to bee shott in all other thinges whatso-
ever: nay hee is not thus content, for
more expresse dooth hee maintaine his
quarrell against G D D, for by cer-
taine necessary consequences he proueth,
that hee is aboue the onely God of hea-
uen and earth. A hellish insinuation: how
hast thou carried poore ignorant soules
to the slavery of this monster? enen in
the totall of their deedes and beleefe:
what should I article any longer against
him whom these few haue condemned to
the pit of hell:

But see the pollicy, whereby this sub-
tile serpent hath deluded vs so long: the

word of God, which ought to bee the lanthorne to our pathes, hath hē kept back and ledde the fruite of one whole thousand yēares in the wilderness of darknesse (God knoweth to how great confusion) and now braggeth in the antiquity of his owne naughtinesse and mischiefe.

Alas: is there any maruaile, the world beeing once conered with the spirit of slumber, that it should be overtaken with the witchcraft of sleepey diseases. Is it any thing strange, that men doe spew at religion, being made drunken with heresse or is it any wonder (the word of God being once brought into a generall contempt) that the infection of Papistry hath bene so common: glut once the gorge of man with any foule opinion, and he will hardly be purged thereof: make him to beleue the mortality of the soule, and hē will consent with Protagoras that there is no God.

They will say that all this winde shaketh no cozne, and sweare that wē do belie their Pope and them: truly I cannot blame them, if they would vnfather him
of

Finally, they may not want any thing that can please the eye. delight the eare or flatter the minde: And loe, yet doe all these most plainely proue their Church the very Church of Antichrist; for where nothing is wanting that may allure the minde to lust after vanity, or to stirre the heart vnto folly and wickednesse, this may bee termed (by much better right) a Court for an Atheist then a Church for a Christian, for was Iesus Christ so high set on a hill, that all the world did wor- ship him, or outwardly so glorious, so full of pompe and brauery, that they haue brauone from him such an example of imitation? or were there so many of his Church (which yet wee doubt not was and is the true Church) that the same Church hath lined their mouthes with multitudes, with vniuersalities, and b- nities generall: Then is this true, Christ himselfe was neuer borne in an Dre-stal, but in the Pallace of some Monarchy: then was not hee a pooze despised soule on the earth in worse case then foxes and birds which haue holes and nesses to shield them from the weather, but some mighty prince

Mat. 820.

prince of the world, ruling with all state
 and power: and then had Christ to im-
 brace his doctrine, not the Apostles and
 a few other silly Disciples, but the gene-
 rall consent of all the Iewish Churches.
 How then came it to passe, that hee was
 put to such a shamefull death: was it be-
 cause hee was well beloued of the multi-
 tude: if this be loue, I know not what to
 make of hatred: but sure I am few will
 consent so to be beloued.

I would to God the Papist would
 looke wisely vppon his Church, and after-
 ward tell vs how sarre it differeth from
 the Churches of the Pharisees which re-
 pzoonieth, and condemneeth our Saniour
 Christ as a false Prophet, and all his doc-
 trine as new found Doctrine, and scis-
 maticall saying and swearing that theires
 was of antiquity, obserued of their fore-
 fathers, and hauing the warrant and
 consent of the world; what say they at
 this day against vs which do embrace the
 selfe same Doctrine, that was so condem-
 ned: Doe not they say and swear that
 Martin Luther is the father of our religi-
 on? Do they not call it a Sect, a Scisme,
 an

of such hatefull blasphemies: but let our selues be charged with the wrong we haue done them heerein, and our lines stand bypon the slander, let his owne canons bee conuincd of all the euill that haue written them, and more then ten thousand such in exalting of his name, and the Pope himselfe be condemned of madnesse and frenzye, hauing as like a beast as a bedlame, and as nere the quality of a bedlame, as the quantity of man, consented vnto them, with all pryde and presumption

O good God, how maruellous is it to behold so many wise men so much deceined, so many gray headed Fathers so chylidish: so many ignorant accompted wise: and so many Infants allowed for men of grane and ripe iudgement: if they can say against vs, where is the Citty on the Mountaine, the visibible Church: the Catholike and vniuersall Church: they are learned enough: but they can not perceiue that these are fained fires, painted out with faire glosses, where in is no warmth, nor that they bee Illusions and shadowes without substance:

Take their Church from the pontifical hill: take away their pompe and bzaucery, or their generall consents, and take away their life: May if this were all, it were well (if euill may bee well,) But which is worse, they must haue their Churches beautified with Images, Feminine and masculine, curiously carued, gallantly gilded, prodigally beset with pretious stones, and most delicately adorned with great choyce of Jewelles. They must haue their Rood-lofts with flagges and silken banners, with Crofles, Roodes, and Saints, like a storehouse of superstition. They must haue their bzaue Altars garnished with petty Gods, with well-lifting Prelates, and other holy reliques: they must haue shaven crownd Chaplens, strangely attired, they must haue their Abbes, with filke of all coulours, their Pyters and Crosliars, and what should I say, they must haue holy bread, holy water, holy oyle, holy ashes, holy candles, an hundred holy orders, like hyppocrites that beautifie out-side, besides a thousand other holy things.

Finally,

an Heresie? do they not cal vs traytors to God & man, giuing vs such titles as they themselues deserue, and haue they not slaine whole thousands in that quarrell? If we demaund of them whether the Church of God were at any time comparable to the Synagogue of Iewes in respect of the multitude, which way will they turne them: if they answer that it was not, they condemne their owne reasons of very much weaknes, which do go about to confirme the authority of their Church by other marks then the Church of God euer had; If they answer that the Church of Christ was alwayes the greatest, they are already conuicted of as great foolishnesse, for therebpon would all this packet of vnt ruth iustly depend. VIZ.

That the Church of God, was drowned in the generall ouerflowing, when all the world was drowned, and the Church of Satan saved in the Arke. That the Church of God perished among the Sodomites, and iust Lot, and his family, were the Church of the Diuell: that the Iewes, Scribes and Pharisees, were the Church of Christ, and Christ himselfe with the
rem

remnant of beleeuers the Church of Antichrist: In conclusion that their Church is now the true Church because of the multitude, and ours the false, we will demand but one thing of those multitude of men, which if they truly tell vs and proue, they shall haue our hand and our heart, we will become as true to them as Steele, and consent to any Religion of their fore-fathers; which is y^e they shew forth, at what time the state of the world was in so good case, that the best thinges did please the greatest number, or when integrity had not the most consent of adherents (except at that time, when all were drowned except eight persons: Alasse their proue is euen as far to seeke, as heauen is distant from hell; God grant therefore the condition of consent be no nearer vnto vs

Ro. 10. 16 For it is written, Broad is the way that leadeth to perdition, and many walk therein, but narrow is the path to saluation, Mat. 7. 14
Ro. 9. 27. Straight is the gate, and fewe doe enter thereat.

And further, though the children of Israell were as the sand of the sea, yet shall but a remnant bee saued: This is yet more

more plainly verified by Elias the Prophet who saw not one man free from idolatry, and the subiection of Beliall, besides himselfe, in all the world, yet did hee willingly (all regard of the multitude laid apart,) serue the Lord of Heauen truly. Ro. 11.3.

Wherefore, though our fore-fathers, serued those Gods on the further side of the flood, or the God of the Amorites, or the Gods of their owne hands: Let it amaze vs no more then it did good Iosua who sayd (and let vs also say with him) wee and our houses will serue the GOD of Heauen. And with Iudith, we will not follow the sins of our forefathers which forsake their God, & worshipped strange Gods. Iosu. 24. 12. Iud. 8.19 Ier. 11.20 2. Tim. 3. 16.

The holy Prophet receiued from the mouth of secret inspiration of God all that doctrine that they deliuer or taught: the Apostles proued their doctrine out of Prophets: the Godly of ensuing ages haue rested vpon them, And shall wee alone be carelesse, or account it enough, if many men haue gone before vs contrary to the Prophets and Apostles: No, no, all

All men haue sinned from the first (except one) and shall doe to the last, yet it is nothing lawfull for vs to follow their steps therein: Therefore although our forefathers were Idolaters, yet must wee learne to serue the Lord, and that wee may the better performe our duties in that behalfe, it becometh vs to be wise in the trying of spirits, least wee become elyents to our forefathers superstitions, or superstitious in our owne fancies, and so ignorantly neglect the precepts of our God.

Let vs therefore looke vpon the iniunctions of Popery, that we may be able to reuehnd the Church of Rome, but let vs call home their Generall Councels, with the rabble of their decretals to the same Prophets and Apostles, and wee shall anon perceiue that we haue no cause to feare (their times out of mind) knowing that an euil custome is no better then a common pestilence, which by how much the more is old and ancient, by so much the more it is rotten and sinking: nor yet their common consent seeing the state of Gods churche is oftentimes to be desolate.

And

And because there is no heresie but will challenge some maintenance out of Gods word, saying, that their Church is the Church Apostolicall, which the Papist as boldly sweareth and taketh upon him, as if nothing were good but his Masse, let them shew vs the Prophets and Apostles for their Masses, Dirges, Trentals, praying to Saints, praying with beads, praying to help soules out of Purgatory, worshipping of Idols, Bishopping of baptized children: and of Vases, Creeping to Crosses, hallowing of bells, conjuring of water, conjuring of balme, conjuring hearbes, buying of bulles and pardons, and auricular confession; & the rest of their sacraments, paying of paine vobes, going on pilgimage, pace-eggs, maniples, licking of rotten bones, Aue-Maries, blessing with two fingers, anointing, annoyling, absolving, kneeling, knocking, whipping, crouching, kissing, crossing, shaving, greasing, and ten thousand such trinkets more. I appeal to the iudgement of the wise-hearted, whether God abrogating the ceremonies of his owne law, did purpose, that the Pope should

should institute and erect a new of such traditions as these.

If wee hold them hard to the proofof these and such other by the touch-stone, aforesayd (namely the word of **G D D**) their next leape, is longer then the passage betweene Douer and Callice: for they crosse the broad Seas to vniwritten verities. But how colde their entertainment is there, wee would not much feare to make themselues the Judges, if shame and grace had not forsaken them. Andeerde wee know & confesse that more was spoken, then is written: And that whatsoeuer Christ and the Apostles preached. was the word of **G D D** were it written or not: But wee know also that if more had beene necessary to saluation then is written, **G D D** would not suffer vs to want it, least with them we might happen to runne a whoring after our owne deuises: But aboue all, wee are most assured that the spirit of God neuer was, nor will be contrary to it selfe: Therefore let vs try how truly their verities vniwritten doe accord with the written word.

We finde in the Scripture, that we ought to worship God alone, and not to make our selues any graven Image: but is it possible that the Word vnwritten should tollerate their prayers to Saints & their sacrificing to Idols, and their saluing before blocks: In this word written, it is called the doctrine of Diuels to-fozbid matrimonie to any man, and can it bee his word vnwritten that Ministers shall neuer marry: it is his word written that all that depart this world in the I D R D, doe rest from thir labours: and is it also in the word vnwritten, that they be purged of many torments in the fire of Purgatorie before they doe rest: It is plaine by the word written, that we haue no remission of sinne but in the blood of Christ, without whom wee are dead and condemned to the bottom of hell: but is it as plaine by his word vnwritten, that the Pope can saue: that whosoener shall die in a white Friers scapular shall be saued: or he that dieth in a gray Friers frocke, shall neither come in Purgatorie nor in hell: and aboue al is it his word vnwritten, that a man may get in store a heape of desers.

things (called woꝝkes of supererogation) to save himselfe and his friends: with broad blasphemy against the hea-
vens:

Is not this preposterous geare? who would thinke that these men, standing so much upon the slippers of their wisdom and gray-heads, would thus souly overthrow themselves? which so farre forth as in them lyeth, doe make God a contemptible chāgling: Religion more uncertaine then the Lesbian rule, and tye themselves to the continuall slavery of their owne device, and their Maister the man of Rome, and yeelding their whole contemplation to the woꝝke of darknes.

Alasse with what blinde spirit are these poore soules bereed, that will haue their Hope and the Church of Rome againe exalted: that take away the plaine Doctrine of faith, and iustificatiō in Christ: and teach a faith fouled by in an Idols fancy: saying: that wee must belien of Christ as their Church belieneth, because their Church belieneth as they be-
lieue: But if we demaund what they, or their Church doe belien, the next way
say he to know, is euen to goe looke: for
doubt

doubtlesse they know not, neither can they tell us.

Cruely, howsoever they colour the matter with devout countenance, or coragious brags, with persuasion of the time past, or the scarcity, or iniquity of the time present, or with the outward face or vilo of their charity, their estate is lamentable, it fareth with them such as with butchers, that ble to blow up their flesh that it may seeme bigger: they are grubling so much in the mire of their stony desert to the worldward, that they forget and neglect all that true religion and service they owe unto God.

For note this well, where is that Papist in all the world, that will not sooner bid us behold his charity towards his neighbor, then his integrity to the worshipping of God: So that charity being the vnder-servant to religion, and a second thing required, they make it the high stone of the corner, and the foundation whereupon they build all their righteousness unto salvation: Cruely we dare not deny that in respect of the world (were it not depraved) the Papist hath some good matter in him, because his de-

doe often times extend to the benefit of
G D D S Church: And even in this (I
write in the grieve of my conscience,
wherein I call the Lord to witnesse) that
they condemne many professors in the
day of visitation that are lewde speakers,
and lewd liners altogether, yet I say ab-
wakes that in this his only point, it fair-
eth with him, as with the Cow hauing
giuen a tolly messe of Milke, that after-
ward doth spill it with her foote.

For loe they beare vs in hand that they
haue many good woorkes, and that they
are continuall woorkers, not because they
are so commanded of God, but rather be-
cause, thereby they will worke out their
saluation and purchase heauen.

Ro. 9. 33. Alasse it is a craven Cocke that crow-
eth no where but vpon his own dunghil,
We know that all the good woorkes of the
world, being done without loue, are no-
thing worth, and that their supereroga-
tions being examined, and their great-
est markes of dignitie next vnto them,
are found without loue, merrie, pittie or
compassion. But if it may bee accom-
plished a deede of merrie, to giue rich Altar-
sacrifices, to the beautifying of Altars, a
deed

deede of loue, to build Chappells and Channtries, and a deede of pittie to goe far on knees, to giue great gifts to shynes; then are they passing full of loue, mercy, pittie and compassion: otherwise they haue none at all, at least that is acceptable. For they pittie the pouerty of lime and stones and them they cloath.

They pittie a sort of foule fat Priests in furred gownes, and them they decke with golden Copes, and supply in all other their vanities and idlenesse, as if it were a good deede to grease a fat hog in the taylor: But where is the loue, and compassion of their poore brother all this while: I will say no more, let them that see the better for these and such other good workes, praise them: but yet let them beware they sinne not therein. Like vnto these are their Idols, which ex-cutors vse to giue after men bee dead, that liberality is idle, hauing no good intent, and the reward rotten that is paid backe againe: which is, Lord haue mercy on the soule of this charitable dead man. O grosse folly: where is the loue that should make this deede acceptable: If we should speake generally of all their
 33 workes,

makes, they are euen worse and more
 shamefull vices then these, if more may
 be, for I say, and yet not I, but the holy
 Ghost, if they be not done in loue, spring-
 ing out of the bowells of true faith, they
 sink before the face of God. Yea but they
 will say they haue all loue, mercy, pittie &
 compassion. Yea but how can this be true
 &c. Let it be granted that they giue ma-
 ny gifts to the poore. that they helpe to de-
 fend the widow, to harbor the father-
 lesse, to cloath the naked, to feede the hun-
 gry, &c. What of all this: they do not these
 things in compassion of the need, but to
 get vnto themselves the vnspcakable
 benefit of saluation, this is loue indeede
 I grant: but is it not the onely loue of
 themselves: For if I lend or giue a man
 a hundred pounds, because I would
 gaine a thousand: or a thousand because
 I would gaine tenne thousand: whom
 loue I: my poore neighbour hauing need
 of me, or my selfe: A blindness, that
 seeth not these euills: nay twice A blind-
 nesse that doth not see: more then this:
 What is to say that wee are able to saue
 and iustifie our selues before the tribunall
 seate of God, but to reprobate our most
 wise

wise God of folly and foolishnes, in that without need hee sent Iesus Christ his welbeloued Son, by so great torment as he endured, to deliuer vs from the bondage of sinne? And what is it else but to cōtenu the unspeakable loue of our Saviour, who being a God so mighty, the King of all kings, & the onely prince of all worlde, disdained not to take vpon him the contemptible shape of a seruant, and to beare the burthen of all our sins, euen vnto the death of the vile and shamefull Crosse, that hee might present vs blamelesse before his father. Which grosse opinion, so out ragiously blasphemous, some Papists at this day, wanting halfe ashamed of, and daring not so broadly to maintaine, will seeme to qualifie with a poore shift of desert. And because very Infants or fooles in this light of the Gospel (for which the Lord has praised) might otherwise point at them for their folly, they are content not to deprive Christ of his dignity altogether, and therefore doe attribute some part of iustification to him, & the rest to themselves. Surely this is scarcely so good a recompence, as hauing cracked his croone, to giue him a

Platſter: for except ſom inſufficiency were
 or might luſtily bee ſound in him, what
 madneſſe would mooue them to intrude
 themſelues into his office? But if theſe
 enter comoners with Chriſt, though they
 ſeeme to haue retained a certaine blinde
 modeſty be heedfully examined, in truth
 they do but practiſe to delude them ſelues
 and vs, hauing no minds to deale with
 Chriſt, hot or cold.

For if wee demand of them for Gods
 eternall predeſtination, whereby he bring-
 geth the elected and reprobate ſort to their
 appointed ends, they are at defiance with
 that doctrine: and even in this haue they
 taken away all that part of iuſtification,
 that they aſcribed to Chriſt beſore: for
 why? If wee be not ſafe conducted to hea-
 uen by the Predeſtination of God in Je-
 ſus Chriſt, it ſolloweth that wee are car-
 ried thither by ſome deſert of our owne,
 or elſe that wee neuer come there at all.
 It were a ſtrong Engine that ſhould hale
 them from this opinion, and yet is Chriſt
 hereby made altogether ſlacke out of of-
 fice. Let vs not wonder at theſe men, ſo
 much as pray for them: let vs not quarrel
 ſo much with them, as perſwade with
 them

them, nor laugh so much at their folly and wickednes, as lament their ignorance: for this is true if they be right. we be wrong if we be wrong, we are already sold under sinne: contrariwise if we be right (whereof let vs not doubt, because the spirit of truth hath sealed vs up in the Prophets and Apostles) then are they wrong there is nothing more certaine then their iust damnation, vnesse they turn to God with hearty repentance (which God for his Sons sake euen speedily grant them) if it be his will.

And although they are not ashamed to denounce against vs that we are Libertines and despisers of good workes, because we preferre our faith in free iustification: be it as far from vs to be troubled at those false suggestions, as we are free of that fault: we know and confesse that Gods dearest children haue small feeling of God without righteous doing: therefore we professe that if we see no good workes in our hands, if we perceiue not that the preaching of the Gospell hath mortified in our concupiscence, and made vs to hunger & thirst after righteousness, we haue small testimony of Gods electi-

on,

on we may walke til we are weary of our hope, and faith in Christ, we may prattle till we are hoarse of the Gospell and our profession, and wee may deesse the Pope and his accomplices to the bottome of hel. But except our selues loue the righteousnes of God, and we exercise the same, Satan doth feede vs forth with the strength of illussion: for Godlinesse is not made of talke, as books are of leanes, nor as woods are of trees, but it is such a holinesse as doth climbe vp from vice to vertue, and from one vertue to another, without ceasing.

Good sir this being true we haue need to looke about vs and euery man haue an especiall eye to Gods glozy in the execution of our actions: and if we haue attained to some knowledg in the schoole of Christ; we see in the Gospell, that he is condemned, that hideth his talent, as well as the other that riotously wasteth it. I pray you apply this to your selfe, whom the Lord hath loued with long continuance of his goodnesse, and you shall finde out a right Christian exploit euen in the man that sate next at your elbow: Set vp on it, or if you haue begun giue it not o-
uer

mer, for the winning of one soule to Christ
is more acceptable in the sight of God,
then to offer the whole world for a sacri-
fice; what though hee be a man, the spir it
of God is able to encounter him, if he bee
never so willy or peruers in opinion: God
who is able to rend the heart, & to pierce
the marrow in the bones, is alwayes pre-
sent in his owne worke.

What though hee happily may com-
mand your silence, your spirit must bee
touched with his finnes, you may not suf-
fer him to rest in uncleannesse: for they
that are of Christ are alwayes carefull to
bring others to Christward, but expect-
ally those that are so nere unto them, as
hee is to you. You know that in proesse
of time, the soft drop of rains doth break
the hard Flint, the silly worm doth throw
downe the mighty Wale, and the slow
snail doth attaine to the top of Moun-
taines. Therefore let nothing discourage
you.

If this opinion bee established vpon
the prescriptions of his forefathers, trye
him by the Prophets and Apostles, if the
length and continuance of his religion
doth it seeme reasonable to perswade him,
then

shew him the law, where God punished that transgression of Israell with four hundred years blindness; and no doubt he that would punish the transgression of that Law they gaue by Angells, with so long ignorance, may as iustly perswade him, that the same God can punish the contempt of his Gospell, with a thousand yeares blindness; nay proue vnto him (I say) the generall Apostacy whereof the Apostles haue tolde vs, if he dare not subscribe to the Gospell, because hee may become an offence to his friends, proue from thence, that he feareth his worldly friends, more then hee loueth his heavenly God: if he shunn the Gospell because of those heresies, that dayly spring vp in the light thereof, shew him y he neuer knew, or else hath forgotten the Scripture, which doth witnesse: The Heresies must needs be that the faithfull may be tried, if his eyes be presied vpon professors, that hee can finde many faults in their manners, let him looke back into himselfe, & he shall see the Papists and Protestants are very men, needing the Whisition: But if he find not so great corruption in himselfe First let him take heede least it fare with him,

1 Cor. 11
19.

him as with men that bee sicke, which
 when they thinke themselves recovered
 and nearest to health, are euen then fur-
 thest from health and nearest their end.
 But if there be not indeede such corrupti-
 on in them (which is hard to be determi-
 ned on their side, considering how parti-
 all our nature is in it oton behalfe, & rea-
 die to flatter it selfe) let him neuer impute
 this to the dignity of his religion, but to
 the goodnesse of God the giuer of all good
 things. If he feare the Gospell because it
 is ill spoken off. Let him remember that
 Christ himselfe is a stumbling stone made
 for the fall of many: if he be afraid of cor-
 rupt translations, let him correct & shew
 vs the cause of this mistaking: & he shal be
 satisfied. Finally if he shall stumble at the
 iars that is now a daies among Diuines,
 let him without partialitie read the wo-
 ruments of Popes, and he shal perceiue
 ten times more obs among the Doctors
 thereof: For there is none of them all
 (and almost as few of the old fathers) but
 are so farre wide one from another, yea &
 most of them from themselves, and nei-
 ther Papists, nor Protestants doe want
 matter thereof to authorize and maintain
 their

Cor. 13.4

their religion, nor any heretick that hath bin since the first beginning of Papistry. Therefore you may proue vnto him, that this fault ought not to bee sathered on the word of God which doth plainly, and truely set forth all pointes of religion, but rather vpon Sathan and his malice, whose continuall practise hath bin, by all meanes and deuises possible, to discredit the religion of God: for such Darnell did he throw among the Apostles, as did set great dissention between Paul and Barnabas, and likewise made Paul and Peter at open defiance.

Act. 13. 29
Gal. 2. 11

All these things I leane to your continuall meditation, and by you, to be employed to the benefit of Gods Church, as your duety and occasion shal require: And so beseeching you not to neglect any other that by your Godly study you can call to remembrance, whereby Gods truth may be maintained, I doe humbly take my leave.

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FINIS.

A Prayer taken out of
the fountaine of holy Scripture,
very comfortable for euery per-
son.

A Almighty and most mercifull God,
Father and maker of all men: full
of pittie & compassion, rich vnto all which
cal vpon thee for mercy, promising to hear
my petitions, that whensoever I shall aske
any thing in thy name through faith, I
shal obtaine the same. Wherefore O Lord
I am emboldened to direct my humble and
vnprefect prayers vnto thy diuine ma-
iesty: beseeching thee for thy son Iesu Christ
his sake to prepare my mind to prayer, for
I know not how to pray as I should, but
thou O Lord art ready to answer before
I cal: And while I pray, thou wilt heare,
and giue me far more of thy comfortable
mercies, to salve & cure my pooze woun-
ded soule, then I can either aske or desire.
Oh therefore, I that am a miserable and
wretched sinner, lift vp my whole heart
and hand vnto thee, desiring to come vn-
to thee O Lord euen vpon the multitude
of thy mercies: and with sighs, groanes,
and

A Prayer.

and teares prostrate my selfe vpon my knees: where with in my humble and contrite heart I beualle my finnes, and openly confesse them vnto thee, O bountifull Iesu, O sweet Saviour, O Christ, the sonne of God, many and grievous are mine offences, and my transgressions infinite; yea I haue spent the spring and prime of my yeares in the seruitude of my finnes, which haue Dauid-like fastned vpon beautie, and slept in securitie vntill mine iniquitie was ready to come to maturity. Yet O Iesu, O sweet Saviour, O Christ the Lambe of God which taketh away the finnes of the world, I here beseech thee; and from the tender bowels of my heart entirely beg of thy most gracious and fatherly hands, that according vnto the multitude of thy mercies, thou wilt put away all mine offences.

And although I began to come vnto thee O Lord my God, for thy comfortable mercies, to salve & cure my poore wounded and distressed soule, in the autumn of declining of my age, in the snowing of my daies, at the verisun set of my life.

Yet, O sweet Iesu, I beseech thee to bow down thine eyes of pittie, and touch thy

A Prayer.

thy tender eyes of mercy looke backe vpon
on me, as thou didst on the woman of
Canaan, on the poore Publican, on Ma-
ry Magdalen, or on the penitent theefe
which came vnto thee in his last houre.

For thou O Lord hast brought mee
home from banishment, redeemed mee
from bondage; withdraue mee from
punishment, written mee vpon thy hands,
called mee in thy name, and sealed mee
with thy owne most precious blood, and
withall thou hast covenanted and granted
to forgive mee al my sinnes at what time
soeuer I repented, if I were neuer so wea-
ry and heauy laden, if they were as red
as scarlet & wilt make them as white as
snowe, to forgive & forget them for euer.

Although the mother forget her
Childe, or the child his mother that bats
him, yet thou (O Lord) hast promi-
sed neuer to forget those that forsake
their sinnes and come vnto thee for mer-
cy. O therefore sweet Iesu, I intirely be-
seech thee, that according vnto thy free pro-
mise, and according to thy most gracious
covenant thou wilt haue mercy vpon mee
and call mee not away from thy presence
Neither let my long continued sinnes (O
Lord

A Prayer.

Lord) cause thee to hide thy face from mee. For here I bowe the very knees of my hart vnto thee O God, and kneele before thy presence, all naked, blind, and wounded, poore, wretched, & miserable: hauing deserued many greuous tormētts, if thou shouldst enter into thy narrow iudgement with mee. But swēte Lord haue compassion vpon mee, annoynt my wounds with the oyle of thy mercy: restore my sight, cloath my nakednes, enrich me that am poore, help me by that am weake; Oh bid me not farewell. The infant ouercommeth his nurse with crying, the child his mother with weeping, the seruant his maister by entreating: O Lord my God, I beseech thee be thou also entreated.

And bind vp my wounds with the good Samaritane, which like botches, blanes and putrifying sores, haue many yeares lay rotting and stinking within mee. O helpe me O Lord my life, least I perish in my wickednes. Powre in swēte Iesu the oyle of thy mercy, and cause the swēte streames of thy pure water of life to flow out of thy cleare and continuall springing fountaine, dayly to be potozed vpon mee
that

A Prayer.

that it may be comfortable to coole the
heat of my thirstie & hungerstarued soule,
which continually thirsteth after thy mer-
cies, and as medicinable to cure the sprea-
ding maladie of Adams fall, which infer-
ted my soule with the leprosie of sinne.
For I am like the wandring child that is
not worthy to be called thy Sonne; O
make me one of thy meanest seruants. I
am thy lost sheepe, O seeke and saue mee.
And from the bottom of my heart, I cry
with the Prophet Dauid, O Lord haue
mercy vpon me, and heale my soule for I
haue sinned against thee. And as Manas-
ses King of Iuda; I confesse my sinnes
to be innumerable, but I beseech thee for-
giue mee and cast me not away with my
transgressions, and as the poore Publi-
can I stand a far off, and dare not lift vp
mine eyes to heauen, but smite my brest cry-
ing, O God be merciful vnto me a misera-
ble & wretched sinner. And to the woman
of Canaan, O Iesu thou sonne of Dauid
haue mercy vpon me. O Iesu of Nazareth
O fountaine of mercy, receiue my spirit,
O my life take my soule enter therein,
O my ioy, that it may alwayes ioy in
thee, and giue me an heart to thinke on
thee

A Prayer.

thee, a minde that may loue thee, a soule
that may remember thee and a reason
that may alwayes sticke fast vnto thee,
that thou O Christ maist dwell in my
heart and be the very life of my soule,
whereby I may behold the faire beau-
ty of thee O Lord, and make thee my
chiefe delight, my sweet solace, my
Lord God and the very glory of my
soule, For thou O Christ art my Sa-
uiour whom I will feare, my Lord
whom I will praise, my God whom I
will worship, my Father whom I will
honour, and my spouse for whom I
will keepe my selfe, therefore O sweet
Iesu I beseech thee to cancell that great
bill of my sinne thou hast against mee,
for O Lord my God I was sicke and
knew it not, had vlcers running, and
felt it not. I was obdurate and became
as one that heard not: custome of sinne
(O Lord) kept away all sence and fee-
ling of sin: oft heard I thee inuiting,
and by thy holy spirit inducing mee to
returne with the Sulamite but O Lord
I cyped with the sluggard, yet a little,
& then a little, presuming on thy mer-
cies, & deferring my repentance which
can

A Prayer.

causeth my soule to bleed with griefe
thereof: encline thine eares O Lord,
and heare, open O Lord thine eyes
and see, behold O Lord how I that
euer haue offended thee, and neuer till
now of late repented: I that haue bene
a rebellious Child, and seldome times
giuen eare vnto thy word: I that haue
deferred my repentance from day to
day, am now come vnto thee O Lord
my God, with all humility in my daily
meditations, beseeching thee O sweet
Jesu to be present with me at the very
houre of my departure out of this
world, and impart thy sauing health
vpon me. O vanquish mine enemy
and purchase a triumph for mee by thy
most gracious victory, oh hold him fast,
and bruiſe him in pieces, that he exer-
cise not his deuises vpon me, but giue
me thy whole armour O God, that
like a right Souldier, thou maist make
me able to resist my enemy in the euill
day. Oh therefore sweet Jesu whome
my soule longeth for, let me see thee, O
light of mine eyes, O come Lord Jesu
come quickly, come Jesus my Saviour
my life, my comfort, and shew me thy
selfe

A Prayer.

selfe that thou maist comfort me thy poore
seruant, which putteth my whole confi-
dence in thee, O thou ioy of my heart,
my soueraigne delight and my sweet so-
lace, I beseech thee againe and againe to
be with me at my departure out of this
mortall life, at which time I humbly be-
seech thee from the tender bowells of my
heart, to refresh me with thy sweet sights
of thy cheerefull countenance vppon me
that I may in no wise dispaire nor de-
part from thee, but with exceeding ioy,
desire thee, which hast made me, and
neuer for sakest them that put their trust
in thee, to receiue my spirit, for I desire
to bee dissolued, and to bee with thee O
Christ, in thy heauenly kingdomes
with thine elect Angells and bles-
sed Saints for euer, wher thou
liuest and raignest euer
one O O world
without end.

(::)

¶ I P S.

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